THE TEACHING OF BASIC COUNSELING SKILLS TO THEOLOGY STUDENTS: A COMPARISON, WITHIN A VALUES CONTEXT, OF THE MICROCOUNSELING PARADIGM WITH THE SKILLS PRACTICE APPROACH

A Dissertation

Presented to

the Faculty of the

School of Theology at Claremont

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

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by

Harold Terrance Kriesel

June 1975

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This dissertation, written by

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I am dedicating this dissertation to the
three persons most precious to me . . .

Carol, SaraBeth, and Christa

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This dissertation, using an experimental methodology, compared the relative effectiveness of two different approaches to training theology students in basic counseling skills. Twenty-four students, enrolled at the School of Theology at Claremont (Claremont, California) during the Spring, 1974 semester were divided into four groups of six each (on the basis of a pre-test). Two of the groups were trained using the customary skills practice approach (role-playing, verbatims, etc.) while the other two groups were trained using a microcounseling approach.

The microcounseling approach, developed by Allen Ivey and others, is a behavioral approach which teaches very discrete skills within a video format. In this experiment an attempt was made to teach six skills, four of which had been previously developed and two of which were developed specifically for this experiment.

The effects of the manipulation of independent variables (type of training) were measured through videotaped post-training interviews with clients (in counseling at a local counseling center). These videotapes were then analyzed and rated in terms of the six skills taught. Pre- and post-test ratings of the students by the clients were also conducted after each interview using the empathy scale from Truax and Carkuff's Relationship Questionnaire (1963) and the Counselor Effectiveness Scale (Ivey, 1971).

The behavioral analysis showed that microcounseling students performed better than the skills practice students on only one skill at a significant level (.05). Movement, however, was toward the

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microcounseling groups on five of the six skills. This was within a total training time of sixteen and one-half hours.

In order to make best use of the data with regard to level of empathy and overall relationship (RQ and CES), students in each of the four groups were divided into "low," "medium," and "high" scorers. The statistical test used was a multivariate analysis of variance (MANOVA). It was found that type of training made a significant difference in level of empathy for those in the "low" group in favor of microcounseling training (at .02). It was concluded that microcounseling was probably a more effective training approach for low scoring students, although the results are inconclusive (within sixteen and one-half hours of training time) for medium and high scoring students. However, because movement was toward the microcounseling groups on the behavioral analysis, it was also concluded that training time should be increased in future experiments.

Because the microcounseling approach is a behavioral approach and is basically amoral, attention was also given to values criteria for this methodology. Authenticity as a psychological-philosophical-theological criterion for a behavioral approach, along with a values clarification methodology for implementing this, was explored.

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CHAPTER I

INTRODUCTION

1. PURPOSE OF DISSERTATION AND RESEARCH

A number of studies in recent years have shown the importance of the clergyman as a counselor to various kind of troubled people.[1] Both formally and informally, much of the average parish minister's time is spent with persons with various kinds of intra and interpersonal problems.[2] Moreover, the likelihood is that demands upon ministers both in terms of their time and their expertise are likely to increase rather than decrease. As Dr. Robert H. Felix has said, the clergyman is, " . . . the first line of defense in mental health."[3] Furthermore, as John T. McNeill shows in his historical survey of religious healing, this is not a new area of concern for clergymen.[4] At the same time this long tradition of care and concern for the troubled should not lead us to believe that ministers are, on the

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[1]J. Obert Kempson, "Functions of Community Clergy with the Emotionally Disturbed," in Howard J. Clinebell (ed.) *Community Mental Health* (Nashville: Abingdon Press, 1970), pp. 130-133.

[2]Howard J. Clinebell, *The Mental Health Ministry of the Local Church* (Nashville: Abingdon Press, 1972), p. 210.

[3]Berkley C. Hathorne, "The Involvement of Clergymen in Community Mental Health Centers," in Clinebell, *Community Mental Health*, p. 162.

[4]John T. McNeill, "Religious Healing of Soul and Body," in O. Hobart Mowrer (ed.) *Morality and Mental Health* (Chicago: Rand McNally, 1967), pp. 205-216.

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average, adequate in terms of their mental health capabilities. Reuel Howe makes this point in terms of personal mental health of the minister. In a study conducted by the Institute for Advanced Pastoral Studies, Howe found that ministers were characterized by their lack of clarity about their own self-identity, their sense of loneliness, and their sense of personal inadequacy, among other things.[5] In a similar vein, Howard Clinebell speaks of, " . . . the drastic need for upgrading the counseling skills of many ministers."[6]

All of these factors taken together point to the great need for the effective training of ministers and future ministers in basic counseling skills. And indeed, more training in basic relational and counseling skills is taking place today than ever before. The rise of the Clinical Pastoral Education Movement has given many ministers a minimal basis in counseling skills. At the same time, it is also true that the majority of ministerial students receive little or no Clinical Pastoral Education.[7] A second source of training for ministerial students is within the seminary or school of theology in the various counseling courses taught there. However, even here, most schools require only one or two basic counseling courses, if any at all.

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[5]Reuel Howe, "Continuing Education to Release the Mental Health Capabilities of Clergymen," in Clinebell, *Community Mental Health*, pp. 201-202.

[6]Howard J. Clinebell, *Basic Types of Pastoral Counseling* (Nashville: Abingdon Press, 1966), p. 305.

[7]Edward E. Thornton, "The Place of Clinical Pastoral Education in New Plans of Theological Education," *Journal of Pastoral Care*, XX:1 (March 1966), 18.

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Thus, it is still possible for a minister to begin his professional career with relatively little background in counseling.

It is, therefore, important both to the minister himself and also to the church at large that whatever training the prospective minister does receive while in seminary be as effective as possible. It was this concern, along with this writer's experiences in leading training groups for seminary students that led to the research that forms the core of this dissertation.[8] The focus of this dissertation is the comparison of two different kinds of training in basic counseling skills (skills practice vs. microcounseling). Its basic purpose is to determine the relative effectiveness of these two approaches in the training of seminary students.[9]

2. STRATEGY OF THE INVESTIGATION

The strategy of the investigation is experimental. Within the experiment itself, the independent variables were the types of training (skills practice groups vs. microcounseling groups). Each of the four groups of students (two experimental and two control)

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[8]This writer led several different groups whose focus was the training of seminary students in basic counseling skills. This was done during the years 1972 and 1973 as a graduate assistant to Dr. Howard J. Clinebell, Jr., at the School of Theology at Claremont, Claremont, California.

[9]Although a fuller definition of each approach will be presented later, it should be noted here that a microcounseling approach involves a video technology combined with a behavioral methodology. The skills practice approach involves the use of verbatims and role playing.

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received sixteen and one-half hours of training. The effects of the manipulation of independent variables were measured through the use of pre- and post-test interviews of clients by the students. Each student was then rated by the client whom he or she interviewed.[10] Post-test interviews were also videotaped and these tapes were rated behaviorally by two expert raters.

In addition to the basic experimental research which forms the core of the dissertation, some attention is also paid to a theoretical context for the behavioral approach used with the experimental group. This writer approaches his research in this area from the viewpoint of someone who is also interested in an appropriate values context for a behavior modification approach to training in counseling. Indeed, the problem which Perry London addresses to psychotherapy in general is especially applicable to a behavioral approach. He says,

> A central problem of psychotherapy that will not be solved by recourse to some technical position is the propriety of control, the ends it serves, the evaluative schemes it addresses. For this is finally a moral question, and its character is such that techniques of therapy must themselves finally address it for their justification.[11]

It is from this perspective that the question of the end values of the modification of behavior will be approached. In implementing this

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[10]The clients who agreed to be interviewed by students and then rate them were clients who were actually in counseling at a community, church-oriented counseling center. A fuller description of clients will be given in chapter five. Students were all members of a course in pastoral counseling at STC, Spring, 1974.

[11]Perry London, *The Modes and Morals of Psychotherapy* (New York: Holt, Rinehart and Winston, 1964), p. 158.

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perspective, consideration will be given to implementing a values context from both a social science (with specific reference to the disciplines of education and psychotherapy) point of view and also a theological point of view. Several basic considerations from each of these two areas are delineated toward developing a values context for a behavior modification approach.

3. BASIC HYPOTHESIS

Although a number of related issues were explored within the overall limits of this investigation, the central hypothesis of the research can be stated rather simply. The core of this dissertation is the comparison of the effects of two different kinds of training of seminary students in basic counseling skills. Therefore, the basic hypothesis of this research can be stated thus:

> ACCORDING TO CERTAIN DEFINED OBJECTIVE MEASURES, SUBJECTS WHO PARTICIPATED IN THE EXPERIMENTAL TRAINING GROUPS WERE EXPECTED TO DEMONSTRATE GREATER COUNSELING SKILLS THAN THOSE SUBJECTS WHO PARTICIPATED IN THE CONTROL GROUPS.[12]

Defining this hypothesis operationally, the following statements can be made:

1. Subjects in the experimental group were expected to demonstrate greater empathy according to the accurate empathy scale of the Truax 'Relationship Questionnaire' than subjects in the control groups.

2. Subjects in the experimental group were expected to demonstrate greater effectiveness as counselors than subjects

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[12]Two of the three measures were indices of the overall quality of the relationship to client in pre-test and post-test interviews. The third was a behavioral rating.

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in the control group as measured by positive client attitude toward counselor on the 'Counselor Effectiveness Scale.'

3. Subjects in the experimental group were expected to show a significantly greater increase in specific behavioral skills than subjects in the control group as measured by skilled raters viewing the post-test interview tapes with clients.[13]

Through the use of two different types of measures (two measures of overall client-counselor relationship and one measure of specific behavioral changes) it was hoped that some assessment could be made both of specific behaviors which have been found to be important in counseling contexts and also the overall quality of relationship between counselor and client.

4. LIMITATIONS

The major focus of this dissertation is the comparison of one newer type of training in basic counseling skills with a more traditional type of training in basic counseling skills. Since this study is limited to these two types, it is limited as to breadth of selection of types of training. There are quite a number of traditional and newer styles of training in basic counseling skills as will be shown in chapter two.

A second limitation of the research is the sample from which the experimental and control groups were taken. The sample population was composed of members of the class AM240 (Principles of Pastoral Care and Counseling) taught in the Spring of 1974 by Dr. Howard J.

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[13] A more detailed discussion of each objective measure can be found in chapter five.

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Clinebell at the School of Theology at Claremont, Claremont, California. Nothing is known concerning whether or not this class was representative of seminary or school of theology students at other schools or even whether or not they were representative of other times this class was taught.

Two other limitations of this research involve the basic research design. Robert Carkuff and others have recommended that research in training programs involve two procedures that it was not possible to implement within the context of this research.[14] First, only two types of groups, experimental and control, were used within the experiment. Because of limitations of sample size and also because of other administrative considerations (the students had registered for the course with the expectation of training of some sort) it was not possible to design an additional control group that would receive no treatment at all. The second design limitation involves the lack of follow-up testing to determine whether or not initial testing results are carried over, and to what extent, for any significant period of time after training. This limit was also due to the fact that the subjects for the experiment were students in an actual counseling course and had no commitment after the course ended.

5. VALUE OF THE RESEARCH

The importance of effective training in basic counseling

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[14]Robert Carkuff, *Helping and Human Relations* (New York: Holt, Rinehart and Winston, 1969), II, 246-248.

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skills for ministerial students has been discussed before. It is important that the training that ministerial students receive in basic counseling skills be as effective as possible. However, little research has been done in the training of ministerial students in counseling skills as will be noted in chapter two.

This research, therefore, provides basic information both about a traditional approach to training students in counseling skills and also about the effectiveness of this approach as compared with the effectiveness of another approach (a skills practice approach vs. a microcounseling approach). To begin to have some idea of the relative effectiveness of the way we educate seminary students in counseling skills is a significant contribution to both the seminary and ultimately to the church at large.

A related value in this research lies in the simple fact that, as Dr. Walter Huston Clark has noted "We must acknowledge that good research in the field of pastoral psychology is very scarce."[15] As will be shown in chapter two, this is especially true in the area of research in the training of seminary students. Therefore, this research is of value not only to seminary students but also to the field of methods of experimental research in seminary training programs.

6. ORGANIZATION OF THE DISSERTATION

This chapter has provided an introduction to the purpose,

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[15]Walter Huston Clark, "Three Aspects of Research in Pastoral Psychology" (paper read at Conference of Chaplain Supervisors, Fall 1962), p. 14.

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strategy, hypotheses, limits, and values of this dissertation and its research.

Chapter two presents a review of related interview and counseling training literature so that the present study can be seen in perspective. Chapter three presents a more detailed discussion of microcounseling as an innovation in counselor training. Chapter four presents the issue of values for a behavioral approach both from the viewpoint of the social sciences and also theologically. Chapter five describes the design and chapter six the results of the experiment. The final chapter discusses the conclusions and implications which have come from the research along with directions for future research in this area. This last chapter also reflects upon the data from the perspective developed in chapter four.

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CHAPTER II

REVIEW OF COUNSELOR TRAINING LITERATURE

1. BRIEF HISTORY OF COUNSELOR TRAINING

Robert H. Woody has characterized professional training programs in counseling in the following way:

> During the past twenty years, the period that has seen the main developmental thrust of guidance, counseling, and psychological services, the professional training programs could probably be justly characterized as the product of the opinions of the professors at the training institutions.[1]

This negative assessment has also been given by proponents of approaches other than the behavioral. Carl Rogers characterized the field of counselor training in much the same way when he said, "For the most part this field is characterized by a rarity of research and a plentitude of platitudes."[2] In very recent years, however, the situation has begun to change. Research in the training of counselors and psychotherapists has been progressing to the point where we are beginning to have some idea of just what kind of training is being done with regard to counselors and psychotherapists. As Ruth Matarazzo notes in her comprehensive review of research in the teaching and

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[1]Robert H. Woody, *Psychobehavioral Counseling and Therapy* (New York: Appleton-Century-Crofts, 1971), p. 163.

[2]Carl R. Rogers, "The Necessary and Sufficient Conditions of Therapeutic Personality Change," *Journal of Consulting Psychology*, XXI (1957), 95-103.

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learning of therapeutic skills, knowledge of the significant dimensions of training in counseling skills is beginning to be known.[3] At the same time, not all theoretical orientations have been as willing as others to question assumptions and to attempt to measure the effectiveness of their training programs (as will be readily seen in the following survey). There are, however, some inherent problems in conducting research in the area of counselor training. Problems such as diverse and poorly defined descriptions of ideal therapist qualities, incomplete knowledge of which therapist behaviors produce which counselor responses, and poorly defined criteria for client improvement all contribute to a still incomplete knowledge of how to gauge counselor effectiveness.[4] These kinds of difficulties in turn make it also difficult to survey the literature of counselor training with any common criteria. Some general definitions of approaches have been made, however, from the perspective of major psychotherapeutic approaches. This brief review will follow this same conceptual approach.

Contributions of Psychoanalytic School

Psychoanalytic training programs, according to Matarazzo, have been less affected than others by current efforts toward empirical

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[3]Ruth G. Matarazzo, "Research on the Teaching and Learning of Psychotherapeutic Skills," in Allen El Bergin and Sol L. Garfield (eds.) *Handbook of Psychotherapy and Behavior Change* (New York: Wiley, 1971), p. 895.

[4]*Ibid.*, p. 896.

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self-examination.[5] Their primary training methods still include, as they have in the past, didactic analysis, control analysis, and case conferences. Each of these is based upon the assumption that the student's qualities as a human being are important to therapeutic effectiveness. However, these qualities are mostly assessed by the supervisor and have not been the focus of objective measurement.

The case conference especially continues to be one of the mainstays of psychoanalytically oriented training, although studies as far back as 1944 indicate that it is relatively ineffective as a method of training counselors.[6] More recently, another evaluation of this method has reiterated its ineffectiveness because in student reporting they did not show patient affect well enough and because they were unaware of when they had cut off patient exploration into different areas.[7] This also points out the general weakness of the psychoanalytic training model, namely that it is very subjective in the sense that there is little firsthand knowledge of student-patient interaction.

Client-Centered Contributions

Client-centered therapy, as opposed to psychoanalytically oriented training, has been relatively more interested in delineating

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[5] *Ibid.*

[6] *Ibid.*

[7] H. L. Muslin, and others, "Research on the Supervisory Process. I. Supervisor's Appraisal of the Interview Data," *Archives of General Psychiatry*, XVI (1967), 429-30.

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in operational terms just what counselor characteristics are beneficial to the therapeutic relationship and what the implications of these characteristics are for training programs.[8] Based upon the theoretical and experimental work of Carl Rogers, client-centered therapy has attempted to measure the effectiveness of its training programs for therapists and counselors.[9]

An early example of research designed to delineate successful therapist characteristics is that of Whitehorn and Betz in their assessment of improvement rates of schizophrenics.[10] They found that therapists who were most successful with schizophrenics were those who were warm and attempted to understand the patient in his or her own personal way.

Another important study which exemplifies the work of the client-centered school is the four-year study of hospitalized schizophrenics under the leadership of Rogers, Truax, Gendlin, and Kiesler.[11] This study concluded that the personal characteristics of the therapist, rather than his theoretical orientation were most important for the clients. One of the most important findings was that clients whose

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[8]Woody, pp. 168-169.

[9]*Ibid.*, p. 169.

[10]Charles B. Truax, "The Outcome Effects of Counselor or Therapist Accurate Empathy, Nonpossessive Warmth and Genuineness," in J. Matarazzo (ed.) *Psychotherapy 1971* (New York: Aldine-Atherton, 1971), pp. 235-236.

[11]Carl Rogers, and others, *The Therapeutic Relationship and Its Impact* (Madison: University of Wisconsin Press, 1967).

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therapists offered high levels of empathy, warmth, and genuineness showed significant personality and behavior change. On the other hand, clients of therapists who lacked these skills deteriorated in personality and behavior.[12] This study and others done by therapists with a client-centered orientation have led this school of therapy to emphasize the process of training as the development of the qualities of empathy, warmth, and genuineness.[13] In this emphasis upon these qualities, the beginnings of a movement from a focus upon internal functioning of the student to a focus upon what is observed in the relationship can be seen. A bridge between theory and the actual counseling situation can be made when concepts can be operationalized.

Didactic-Experiential Contributions

Two researchers, Robert Carkuff and Charles Truax, although beginning basically from a client-centered viewpoint, have added significantly enough to the literature of counselor training (professional and lay) that they deserve separate consideration. Beginning with refinements of Rogers' earlier research, Truax and Carkuff have evolved what they call a didactic-experiential approach to training. In their own words, their approach is,

> . . . an attempt to translate research and theory into effective practice by focusing on the experiential and didactic elements concurrently.[14]

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[12] *Ibid.*, pp. 84-87.

[13] *Ibid.*, pp. 519-520.

[14] Charles B. Truax and Robert R. Carkuff, *Toward Effective Counseling and Psychotherapy* (Chicago: Aldine, 1967), p. 220.

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What this means specifically to Truax and Carkuff can be seen in terms of their initial model for training. This model began originally with the Wisconsin Schizophrenia Project mentioned previously in connection with the work of Carl Rogers. The studies coming from the project, as mentioned before, showed that therapist empathy, warmth, and genuineness were related to patient improvement. Truax and Carkuff, in their research and training have attempted to implement and define these three basic qualities even further. In training student therapists in these three qualities in both didactic and experiential ways, they have described their program as having the following elements:

> (1) a therapeutic context in which the supervisor himself provides high levels of therapeutic conditions; (2) highly specific didactic training in the implementation of the therapeutic conditions; and (3) a quasi-group therapy experience where the trainee can explore his own existence, and his individual therapeutic self can emerge.[15]

What this means sequentially is that the program first involves reading in theory followed by an examination. Students then listen to tape recordings of experienced therapists along with practice in making responses to client statements on tape in a role-playing manner. Finally, students work in actual counseling sessions with real clients and also involve themselves in a quasi-group therapy experience. The assumption of this program is that if students can learn to recognize the presence or absence of the basic therapeutic qualities (empathy, warmth, and genuineness) then they will be able to incorporate them

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[15] *Ibid.*, p. 242. Also compare Robert R. Carkuff, *Helping and Human Relations* (New York: Holt, Rinehart, and Winston, 1969), I, 259-265.

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into their own counseling behavior. At the same time, the core of the program is experiential in that it is crucial for the trainee himself to experience high levels of empathy, warmth and genuineness from his supervisor.[16] Thus the role of the supervisor is an important one both in terms of being a model and also as someone who can help the student work through personal problems arising from the training work (especially in the quasi-group therapy experience). As much as anything else, however, the Truax and Carkuff training approach is important for its emphasis upon combining the didactic and experiential approach to teaching counseling skills.

Research contributions, however, have also been a large part of the work of Truax and Carkuff. Working at various times with others in the same field, Truax and Carkuff have produced an imposing amount of research relating to both professional and lay training.[17] This research[18] can be categorized into studies of the comparison of relatively successful and unsuccessful counseling cases, on the one hand, and research relating to experimental and control groups, on the other hand. In summary form, their major conclusions relating to counseling can be stated in the following two propositions:

> (1) Counseling and psychotherapy may be 'for better or for worse.' In other words, their research has shown that counseling or psychotherapy may either contribute to client improvement or

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[16] *Ibid.*, p. 272.

[17] Truax, "The Outcome Effects . . ." pp. 235-255.

[18] Summarized in Truax and Carkuff; and Carkuff, I-II.

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> deterioration, and
>
> (2) Clients of counselors who offer high levels of facilitative conditions (empathy, warmth, genuineness) improve, while clients of counselors who offer low levels of facilitative conditions deteriorate.[19]

This is not meant to be in any way a complete listing of their conclusions. However, these two propositions do form the basis for two of their conclusions about the training of counselors. These are summarized in the following way:

> (1) Training in the helping professions may be for better or for worse. There is a tendency for professional trainees to deteriorate over the course of training on dimensions related to client helpfulness, and
>
> (2) Trainees in the helping profession programs that offer high levels of facilitative conditions (e.g. where supervisors have high levels of empathy, warmth, and genuineness) improve, while those in programs that offer low levels of facilitative conditions deteriorate. In other words, trainees tend to move in the direction of their trainers in level of functioning.[20]

What this means is that the conditions that produce growth in both clients and trainees can be specified. There are certain core conditions that are facilitative in human relationships. And when these conditions are present in a relationship then people will improve in interpersonal functioning.

Another way of saying what Truax and Carkuff are stating is that the effectiveness of helpers is not so much dependent upon theoretical orientation and technique as it is upon elements within the relationship such as those specified above. Quality of relationship is more important than theoretical orientation. This is true

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[19] Carkuff, II, 5-7.

[20] *Ibid.*, 6-9.

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both of clients in counseling and student counselors in training. Furthermore, it also does not seem so important whether or not a helper is a professional or nonprofessional as long as he offers the above conditions.[21]

Although Truax and Carkuff have received criticism from various quarters centering upon the statistical decisions made at certain points and also the subjectivity of rating procedures, they have made significant contributions to counselor training through their work on core facilitative conditions, evaluation and modification of training programs, and combining of didactic and experiential approaches.[22]

Recent Training Innovations Using Media

During the past several years there has been an increased interest in the technology of training counselors, lay and professional. Much of this interest and the training innovations that have resulted from it has centered around the use of audio and videotape. In addition, much of this interest in the use of these media in training has originated in their use in therapy itself.[23] Truax and Carkuff have also had an influence here through their emphasis upon the

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[21]Charles J. VanderKolk, "Comparison of Two Mental Health Counselor Training Programs," *Community Mental Health Journal*, IX:3 (Fall 1973), 267.

[22]Matarazzo, "Research on the Teaching . . . ," p. 906.

[23]W. Higgins, A. Ivey, and M. Uhlemann, "Media Therapy: A Programmed Approach to Teaching Behavioral Skills," *Journal of Counseling Psychology*, XVII (1970), 20-21.

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quality of the counseling relationship (rather than theoretical orientation) for facilitating change in clients.[24]

Videotape has lent itself to a number of different kinds of approaches to the training of counselor candidates. James Spivack, for instance, building upon the earlier work of Beird and Standish (who used audio recordings), Delaney, and Kagan (using film) has devised a repertoire of critical incidents in counseling using professional counselors and drama students.[25] These incidents are then played to counseling trainees with the trainee imagining that the client is talking to him. The trainee is then asked to identify the crucial counseling issues, identify important client communications present, and identify his own reactions to the incident. Different options for responding to the client are also discussed.

The methodology described above is basically a variation on what is known as the Interpersonal Process Recall (IPR) originally developed by Ward, Kagan, and Krathwohl.[26] The basics of the IPR as originally devised involve the following steps. One, a student counselor works with a client in a counseling session which is recorded on videotape. Next, the session is replayed with the client and the counselor's supervisor watching it together. The student

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[24] *Ibid.*, p. 21.

[25] James D. Spivack, "Critical Incidents in Counseling: Simulated Video Experiences for Training Counselors," *Counselor Education and Supervision*, XII:4 (June 1973), 266-267.

[26] G. Robert Ward, Norman Kagan, and David R. Krathwohl, "An Attempt to Measure and Facilitate Counselor Effectiveness," *Counselor Education and Supervision*, II:3 (March 1972), 179-186.

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counselor observes the client and supervisor watch the tape. As he does so, he attempts to become more aware of the issues and feelings involved from the client's point of view and also his own feelings that were going on during the interview.

Another variation on the basic IPR is the approach used by Danish. He, however, recorded specific incidents of client-counselor interaction around the themes of intimacy and rejection. As the student watches one of these tapes he himself is videotaped. Then at the end of the example segment a supervisor works with the student as they together watch the videotape of the student's expressions as he watched the original tape.

It should be noted that the IPR and the variations based upon the IPR are basically concerned with self-awareness rather than developing specific approaches or behaviors. Other approaches, however, have moved into the area of developing specific new behaviors and teaching these to counseling students.

Delaney, for instance, has proposed the development of videotape programs that would teach specific behavior patterns in four selected areas. These four areas center around helping the client to talk, making decisions as a counselor, interpreting nonverbal communication, and shaping toward affect oriented responses by the client. An interesting aspect of his approach is that it is programmed, that is, broken down into very discrete one or two minute segments that the student can complete at his own speed.[27]

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[27]Daniel J. Delaney, "Simulation Techniques in Counselor

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It is apparent from this brief presentation of recent innovations in training which use media that videotape is beginning to be used in a number of different ways. At the same time, except for Delaney, most of this work has still focused upon developing awareness in student counselors and has not yet moved to the point of focusing upon specific behaviors to be taught. While there is an increasing emphasis upon simulating the actual counseling session, the focus is still upon discriminative abilities, rather than new behaviors. At the same time, there is a distinct movement away from seeing counselor training as the inculcation of theory and a corresponding movement toward teaching interpersonally facilitative attitudes, if not behaviors. Yet the movement toward concern with the actual behaviors of the student counselor is apparent. As Allen Ivey has noted, "Counselor education has become increasingly concerned with the behavior of the counselor."[28] The increasing use of media provides an indispensable tool to directly observe behaviors. No longer does the supervisor have to rely upon self-report or sketchy case presentations. The actual behaviors of the student counselor can now be observed in situ.

Education: Proposal of a Unique Approach," *Counselor Education and Supervision*, VIII (Spring 1969), 185-187.

[28]Allen E. Ivey, "Microcounseling and Media Therapy: State of the Art," *Counselor Education and Supervision*, XIV (March 1974), 172.

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2. TRAINING IN THEOLOGICAL SETTINGS

This same interest in new methods for training in counseling skills has not, however, found its way into theological schools (at least as reflected in the literature). Seminaries and theological schools as a whole depend to a large extent upon Clinical Pastoral Education (CPE) training centers for much of the skills training they wish for their students. And the model for the CPE supervisor or trainer has not emphasized experimental research. As Carroll Wise says,

> What the seminary really looks to clinical pastoral education for is adequate and competent supervision of the student in his pastoral relationships with people in distress.[29]

This statement is typical of the role definition of the CPE supervisor in that it does not mention research responsibilities to any extent. Clinical Pastoral Education has been dependent to a large extent upon compilation of case material and case histories and very little upon direct observation and supervision of student-client interaction.[30] This basic model has changed little over the years as compared to the changes that have taken place in the training of other professionals in basic counseling skills.[31]

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[29] Carroll A. Wise, "Dealing with Defenses in Clinical Pastoral Education," *Journal of Pastoral Care*, XXII:3 (1968), 172.

[30] Seward Hiltner, *Pastoral Counseling* (Nashville: Abingdon Press, 1949), p. 244. Also see Ernest E. Bruder, "New Directions in Clinical Pastoral Training," *Journal of Religion and Health*, X (1971), 121-137.

[31] Cf. page 12 of this chapter and the similarities between CPE supervisory methods and psychoanalytic methods.

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Perhaps this lack of movement in new directions for training students can be attributed to its general lack of interest in research. As Orlo Strunk, Jr. says, " . . . it has also tended to be unsystematic, anti-conceptual, and generally apathetic, if not hostile toward research."[32] Whatever the reasons for this lack of interest in research, CPE has not shown, at least in the literature, an acquaintance with recent developments in training in basic counseling and relationship skills.[33]

The other primary way for theological students to acquire basic counseling skills is through coursework within the seminary or school of theology itself. For instance, at the School of Theology at Claremont at least one basic course in counseling (which includes both didactic and experiential work) is required.[34] Other elective courses may also be taken. It should be noted that the experiential

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[32]Orlo Strunk, Jr., "Relationships of Psychology of Religion and Clinical Pastoral Education," *Pastoral Psychology*, XXII (October 1971), 35.

[33]Exceptions to this are the following: Lawrence A. Beech, "Supervision in Pastoral Care and Counseling: A Prerequisite for Effective Ministry," *Journal of Pastoral Care*, XXIV:4 (1970), 233-239; David Duncombe, "An Experiment in Interprofessional Education: A Model for Clinical Pastoral Education?" *Journal of Pastoral Care*, XXIV:3 (1970), 202-204; Terry D. Keeley, "The Use of Sensitivity Training in a Unit of Professional Education," *Journal of Pastoral Care*, XXV:3 (1971), 189-195; Robert Robey and Harold A. Greenberg, "An Approach to the Education of Chaplains in a Clinical Research Setting," *Pastoral Psychology*, XXIII (1972), 22-34; David A. Steere, "An Experiment in Supervisory Training," *Journal of Pastoral Care*, XXIII:3 (1969), 202-217. Each of these articles exhibited some attempt to do research in the area of training.

[34]Cf. School of Theology at Claremont, *Catalogue*, 1973-1975, p. 18.

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work (e.g. Personal Growth Groups and reality practice sessions) does approximate Truax and Carkuff's quasi-group therapy experience and thus is an opportunity for students to experience empathy, warmth, and genuineness besides acquiring some skills in working with clients. However, a review of the journals in the field (which one would expect to reflect what is happening in the area) of training in basic counseling skills in theological schools reflects a lack of acquaintance with recent training innovations and especially those using media approaches. The article by David A. Steere mentioned above is outstanding in that it mentions the use of media in training.[35]

3. SUMMARY AND CONCLUSIONS

In this chapter an attempt has been made to review the progress of counselor training. Although major attention was given to secular training and research, the major methods of training theological students in counseling were also delineated.

Research and experimentation in this area has led to a number of recent changes in the training of counselors and therapists, lay and professional. Moving from the case conference method to Rogers' delineation of basic facilitative qualities to Truax and Carkuff's research combining didactic and experiential approaches, we have seen a movement toward operationalizing concepts. A corresponding emphasis upon quality of relationship rather than theoretical outlook

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[35]David A. Steere, p. 210, mentioned videotape.

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was observed. This movement was also seen as leading toward a more behavioral approach. Recent media innovations have also encouraged this movement because actual behaviors can now be observed.

The training of theological students in basic counseling skills was seen to be primarily a matter of exposure to Clinical Pastoral Education along with a limited amount of course work within the seminary or school of theology itself. CPE, to a large extent, has not seen much movement in either research or training methods. It still depends heavily upon the verbatim and case conference method and shows little acquaintance with recent training innovations. Various skills practice designs such as Personal Growth Groups and reality practice sessions were noted as being used in seminary settings. However, a dearth of research in the area of training in basic counseling skills was also noted with regard to seminaries.

Several basic conclusions can be drawn from this survey. First, progress in training methodology depends upon research in the area. A relationship can be noted between research in the area and a general agreement concerning improved training methodologies. This is especially true where media have been introduced into the research programs.

There is also a movement toward behavioral rather than conceptual definitions of the client-counselor interactions. This has been accompanied by the possibility of teaching new behaviors rather than just discriminative skills. At the same time, it was noted that this possibility has not yet begun to be realized at least in terms

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of the methods mentioned here.

In the next chapter a comprehensive description of microcounseling will be given. Microcounseling is an approach which attempts to combine a video technology with a behavioral approach and thus realize the potential of earlier experiments.

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CHAPTER III

MICROCOUNSELING

1. BASIC DEFINITION

Microcounseling has been described by one of its leading proponents, Allen Ivey, as a " . . . systematic video-based method of imparting behavioral skills to counselors-in-training."[1] Microcounseling as a training technique originated in the work of McDonald and Allen at the Stanford Center for Research and Development in Teaching.[2] As it was originally used in teacher training programs, microteaching emphasized very abbreviated teaching situations with four or five pupils. Its essence was immediate feedback from videotape recordings of the abbreviated teaching encounters along with intensive supervision.

As microteaching moved into microcounseling and the counseling education field, it has evolved approaches which appear to be uniquely effective in teaching basic counseling and relational skills. It has already been used with a wide variety of professional and paraprofessional training programs and to teach a wide variety of different

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[1]Allen E. Ivey, "Demystifying the Group Process: Adapting Microcounseling Procedures to Counseling in Groups," *Educational Technology,* XIII (February 1973), 27-31.

[2]JoAnn E. Bellucci, "Microcounseling and Imitation Learning: A Behavioral Approach to Counselor Education," *Counselor Education and Supervision,* XXII (December 1972), 89.

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kinds of skills.[3] In contrast to many training approaches where the beginning student is thrown into a first counseling session armed only with a list of "shoulds" and "shouldn'ts," microcounseling as a teaching tool emphasizes learning one skill at a time, both didactically and experientially. Microcounseling, in fact, is "micro" in two distinct ways. First, only one discrete, easily identified behavioral skill is taught in a session. For instance, one session may be devoted to the counselor's use of open versus closed questions as a behavioral skill. The second way in which microcounseling is "micro" is in terms of the brief practice time for each student. Students usually only practice the particular skill they are working on for five to seven minutes before stopping and watching the videotape of their behavior. In this way the student has a small enough amount of material so that he can assimilate what has happened. Viewed as an overall approach, microcounseling attempts to break down more complex concepts and theories into easily learned, discrete, behavioral skills.

Also integral to the microcounseling approach is the use of video media. Videotape is usually used in two ways. First, it is used to film models (both positive and negative) which demonstrate the particular skill being taught. Usually the skill is demonstrated by an experienced counselor. The second way in which videotape is used is in filming the brief practice session of each student. The brief

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[3]It has been used with students, mental patients, paraprofessional counselors, "hot-line" counselors, clinical psychology students, and a wide variety of different kinds of teachers, and medical students.

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segment (five to ten minutes) is then played back to the student, providing immediate and vivid feedback to him on how he or she performed. In addition, when used in a training group, the student can also receive feedback from fellow students.

In addition to the videotape example of the skill, a brief written manual is also usually presented to the student to further help him to discriminate the behavior involved.

The role of the supervisor in this process is basically that of a teacher whose purpose is to help the student define the skill for himself and then to provide him with reinforcement for appropriate responses. When the training is done within a small group context, the group is also oriented toward positive reinforcement for appropriate responses rather than criticism or focusing upon failures. Thus positive reinforcement for positive growth, rather than attention to errors is a basic part of the process.[4]

There are many alternatives and additions possible within this basic framework. For instance, a programmed instruction text has been used successfully in place of a written skills manual. Another innovation has been to let students themselves develop models for examples of the behaviors they decide they wish or need to learn. Thus responsibility for the learning process rests even more with the student.[5] Inherent in this flexibility is the opinion, as Ivey

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[4]For a more detailed description of the basic components described in the preceding paragraphs see Allen E. Ivey, *Microcounseling* (Springfield, IL: Thomas, 1971).

[5]For a more detailed description of these two training

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expresses it, that microcounseling, although behavioral in outlook, is a structural method first and foremost and can be applied to many different orientations as long as concepts can be operationalized and defined behaviorally.[6]

2. UNDERLYING THEORY

Microcounseling as a training procedure is based upon several well-known learning theory principles. In this section these principles will be presented briefly so that the foundations upon which microcounseling is built can be seen more clearly.

Modeling

It has been mentioned previously that one of the basic components of a microcounseling approach is the use of videotape to demonstrate both positive and negative examples of the skill in question. This procedure has its basis in the social learning theory principle of modeling.[7] Stated very simply, modeling can be defined from the viewpoint of the observer as the learning that takes place from the observation of other people's behavior and its consequences

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innovations see Ivey, *Microcounseling*, p. 106, and Ivey, "Microcounseling and Media Therapy: State of the Art," *Counselor Education and Supervision*, XIV (March 1974), 177-179.

[6]Ivey, *Microcounseling*, p. 131.

[7]Mark Frankel, "Effects of Videotape Modeling and Self-Confrontation Techniques on Microcounseling Behavior," *Journal of Counseling Psychology*, XVII:5 (1971), 465-466.

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for them.[8] This, however, describes the process only in the most basic terms. It is especially important when viewing events from a learning theory viewpoint that attention be paid to conditions that must be implemented for optimal results in modeling procedures. Some of these conditions involve variables such as attentional processes (the strength of the stimulus value of the model for the observer). Simply exposing people to various models does not mean that they will necessarily imitate them. Therefore, it is important to increase the strength of the stimulus value of the model as much as possible so that the observers will want to discriminate and imitate the modeling cues given. This applies not only to the videotape modeling, but also to the modeling which the supervisor does while he is teaching.

Other important issues when considering modeling are such things as retention processes (using imaginal and verbal retention systems), motoric reproduction (behavioral reenactment is important to retention of learning, especially where the subject must rely primarily upon proprioceptive cues), and motivational or reinforcement issues (learning is more successful when positive incentives are present).[9] To summarize, for modeling to be optimally effective, a number of factors which affect the strength of the model for the observer must be considered.[10]

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[8]Albert Bandura, "Psychotherapy Based Upon Modeling Principles," in Allen B. Bergin and Sal L. Garfield (eds.) *Handbook of Psychotherapy and Behavior Changes* (New York: Wiley, 1971), p. 655.

[9]*Ibid.*, pp. 657-658.

[10]It is interesting that Bandura, in the article cited on the

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Operant Feedback

The third component to be considered in modeling, favorable reinforcement contingencies, is another way of describing the second principle involved in the microcounseling approach to teaching basic counseling skills. That principle is usually labeled, operant conditioning or operant feedback. Stated most simply, the operant conditioning principle says that behavior is modified by its consequences.[11] This means that people learn to repeat behaviors that lead to rewards and tend not to repeat behaviors that do not lead to rewards, at least once in a while. Although this principle sounds rather simple, in practice it can be quite involved. This is because rewards are many times very individual and idiosyncratic. What is socially (or even physically) rewarding to one person may have an aversive affect upon another. One person may prefer chocolate candy, while chocolate candy may make another person quite ill and be useless as a reward. Therefore, it is important to be acquainted with

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previous page goes on to describe a model for learning which parallels the microcounseling model very closely. He says that the following model has yielded impressive results as a psychotherapeutic approach to a wide variety of disorders. It has three components: 1) a desired behavior is repeatedly modeled, and 2) observers are given the opportunity to reenact the modeled behaviors, and 3) favorable reinforcement contingencies are arranged so that the new behaviors are maintained. Bandura, *Ibid.*, p. 703.

[11]Leonard Krasner, "Token Economy as an Illustration of Operant Conditioning Procedures with the Aged, with Youth and with Society," in Donald J. Levis (ed.) *Learning Approaches to Therapeutic Behavior Change* (Chicago: Aldine, 1970), pp. 74-75. Also see Leonard Krasner, "The Operant Approach in Behavior Therapy," in Bergin and Garfield, p. 613.

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individual subjects when using an operant approach in order to determine just what contingencies are appropriate for each person. For one person verbal reinforcement may be appropriate while for another nonverbal reinforcement may be more effective. There is no way to tell this aside from acquaintance with the individual.[12]

This being said, it should also be noted that there are contingencies that are generally reinforcing for many people most of the time. For instance, social reinforcers such as attention, interest, and approval are usually very potent reinforcers in terms of assisting people to learn new behavioral skills.[13]

The principle of operant reinforcement is an important part of the microcounseling paradigm where the student counselor is asked to practice the new skill he has just viewed on videotape. Praise and approval for what is done well can be an important factor in the development of new skills.

Operant reinforcement is used in three different ways as part of the microcounseling paradigm. First, the supervisor or trainer reinforces the student counselor in the development of new skills. He shows attention, interest and approval for the new skills he sees the student working on. The second way the student is reinforced is through the group. As he practices the skill he is also reinforced by other members of the group.

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[12]Bellucci, p. 91.

[13]Gerald Patterson, *Families* (Champaign: Research Press, 1973), p. 43.

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The third mode of reinforcement is the use of videotape. Immediately after each student practices the new behavior before camera he is shown the videotape of his practice. The student can get immediate satisfaction from seeing himself begin to approximate the model. As Ivey says in referring to the use of videotape more generally, "The replay of the videotape provides dramatic data which can facilitate both counselor trainee and client growth."[14] Thus the combination of the use of supervisor, group, and videotape can together provide powerful reinforcement for the acquisition of new behavioral skills.[15]

Although this description of the underlying theory of microcounseling places it within a behavior modification framework, it should be mentioned that not everyone views microcounseling in entirely this way. Others prefer to take a more phenomenological approach to microcounseling. An example of this approach would be to describe the supervisor in terms of his warmth or congruence instead of his stimulus value as a model or reinforcer.[16] It seems to this writer that this is an entirely legitimate approach to describing microcounseling. The approach that has been taken here has been from the appreciation for the precision that is evident in the use of behavioral concepts and terminology. However, it is just as true that potent models and

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[14]Ivey, "Microcounseling and Media Therapy . . . ," p. 175.

[15]Also cf. Jan D. Kelley, "Reinforcement in Microcounseling," *Journal of Counseling Psychology*, XVIII:3 (1971), 268-272.

[16]Ivey, *Microcounseling*, p. 7.

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reinforcers are usually also warm and caring persons.[17]

3. CENTRAL CONCEPTS

Building upon the principles of modeling and operant feedback just described, microcounseling as a training model has several basic concepts. Putting the cognitive, observational (and self-observational), and experiential aspects of microcounseling together, these basic concepts have been stated by Ivey in the following sentences:

> 1) First, it is possible to lessen the complexity of the counseling or interviewing process through focusing on single skills.
> 2) Second, microtraining techniques provide important opportunities for self-observation and confrontation.
> 3) Third, interviewers can learn from observing video models demonstrating the skills they are seeking to learn.
> 4) Fourth, microcounseling is a method which can be used to teach interviewing skills in a wide area of diverse theoretical and practical frameworks.
> 5) Fifth, microtraining sessions are real interviewing.[18]

Microcounseling, as a training technique, is basically a scaled down encounter, focusing upon single skills, which uses the technology of videotape recording. It is thus the opposite of other approaches which rely heavily upon trial and error learning or the learning of large amounts of material at one time, both of which have proved to be inefficient. Microcounseling is specifically designed, as Delaney notes, to remedy the traditional methods of training counselors which tend to be,

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[17]At the point of describing individual skills to be learned, however, it is imperative to attempt to describe them behaviorally instead of phenomenologically or in some other way.

[18]Ivey, *Microcounseling*, pp. 8-9.

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> a 'hit and miss' affair, with the supervisor hoping the counselor candidate has 'hit' all of the experiences with clients necessary to help him develop the behaviors for good counseling, and hoping the student has 'missed' clients he could actually harm through incompetence.[19]

Microcounseling as a training approach allows the student liberal amounts of practice on actual counseling behaviors, one at a time, and to begin to master them before he actually confronts a "live" counseling situation with a client.

4. THE INDIVIDUAL SKILLS

The skills to be taught are the actual content of the microcounseling approach. Although it is possible to teach anything that can be defined behaviorally, microcounseling has evolved, according to Ivey, into four basic skill clusters.[20] These skill clusters can be viewed, in a general way, as following the course of a typical counseling session. The first skill cluster thus includes behaviors that are helpful in initiating the interview: eye contact, relaxed physical posture, and verbal following behavior (taken together these skills are called "attending behavior").[21] Other beginning behaviors include open invitations to talk (using questions that cannot be answered with a simple "yes" or "no"), and minimal encourages (minimal verbal statements that encourage the client to talk and explore in

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[19] Delaney, p. 183.

[20] Ivey, *Microcounseling*, pp. 52-53. Also see, Allen E. Ivey, "Microcounseling and Attending Behavior: An Approach to Prepracticum Counselor Training," *Journal of Counseling Psychology*, XV:5 (1968), 1-12.

[21] Ivey, *Microcounseling*, pp. 52-57.

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depth).

The second cluster of skills has been titled "selective listening" skills. This cluster is concerned with helping the client to give direction and focus to the interview. This cluster is divided in turn into two more discrete behaviorally defined skills.[22] These are called "reflection of feeling" and "paraphrasing and summarization." Reflection of feeling involves focusing one's attention upon the feeling and emotional statements of the client and then reflecting these back to him. Paraphrasing and summarization, on the other hand, point toward the more cognitive aspects of the client's verbalizations. Through restating content the client is helped to clarify and understand himself and his problem(s).

The third cluster of skills has been termed, "skills of self-expression." This cluster of skills shifts the focus of concern from client to counselor. While it is important that the counselor be able to attend to the client and help him express himself, it is also important for the counselor to be able to express himself clearly and relevantly. Thus this cluster centers around *personal sharing* of information and feeling. This skill is thus divided into behaviors that teach expression of content, expression of feeling, and direct, mutual communication. An added dimension of this skill cluster is that it helps counselor trainees to check themselves out *vis-a-vis* how active they wish to become in the counselor role. Some counselors talk too much and some too little. A chance to achieve a comfortable

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[22] *Ibid.*, p. 53ff.

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balance is given here.[23]

The final set of skills are those of interpretation. This cluster of skills is oriented toward providing alternate meanings and different views of reality for the counselee. This basic movement toward providing new frames of reference remains constant in the counseling process, says Ivey, regardless of the specific theoretical orientation of the counselor.[24]

Although the four skill clusters presented here have been developed as the component skills of microcounseling, microcounseling is an open system. The skills mentioned are only indications of possible skills that can be taught. Saltmarsh and Hubele, for instance, have developed different skill clusters in their approach to introducing basic counseling behaviors.[25] They identify three different skill clusters: giving behaviors, taking behaviors, and seeking behaviors.[26] Cluster one, giving behaviors, focuses upon the self-giving behaviors of the counselor. The second cluster, taking behaviors, focuses upon the taking or receiving of what the client is saying verbally and nonverbally. The third cluster, seeking behaviors, is oriented toward assisting the client to verbalize more and in

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[23]Ivey, "Microcounseling and Media Therapy . . . ," p. 174.

[24]*Ibid.*, pp. 174-175. Also see Ivey, *Microcounseling*, pp. 68-72.

[25]Robert E. Saltmarsh and Glen E. Hubele, "Basic Interaction Behaviors: A Microcounseling Approach for Introductory Courses," *Counselor Education and Supervision*, XIV (June 1974), 246-249.

[26]*Ibid.*, pp. 246-247.

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greater depth (e.g. through open-ended questions). This approach by Saltmarsh and Hubele is an attempt to undercut what they call the, " . . . provincialism inherent in the assumed mutual exclusiveness between behaviorism and humanism."[27] However, the important thing for the purpose of this presentation is that they have attempted to teach different skill clusters, thus showing that microcounseling can be used in a variety of ways.[28]

5. A TYPICAL MICROCOUNSELING SESSION

Although, as mentioned previously, many variations on the basic microcounseling model are possible, most microcounseling training sessions involve the following elements:[29]

1. a trainee enters a room and conducts a brief session with a client (which is videotaped),
2. The trainee reads a manual describing the skill to be taught,
3. Video models of the skill are shown,
4. The trainee is shown his videotape of the initial interview and it is reviewed together with his supervisor,
5. The trainee interviews the same client again (on videotape) briefly,
6. Feedback and evaluation of the final session are given.

Not all elements of this model are always used in the microcounseling model. For instance, according to the research needs of the training, the initial session with the client may be eliminated (or the client may be a fellow student). The basic model however,

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[27] *Ibid.*, p. 249.

[28] Ivey, *Microcounseling*, p. 74.

[29] *Ibid.*, p. 6.

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always flows through the following activities:

1. Cognitive input along with modeling of the behavior being considered (usually on videotape),
2. Brief practice periods for each student which are videotaped,
3. Opportunity to view the videotape for feedback(usually with feedback from supervisor and group),
4. A chance to practice the behavior again.

During the session attention is paid only to the behavior being considered. Other behaviors are not focused upon.

6. INTENTIONALITY

Microcounseling is unique among approaches to training counselors because of its emphasis upon single skills. This does not mean, however, that there is no concern for the total impact of the counselor upon the counselee. Ivey has expressed concern for the integration of skills learned one at a time into the total functioning of the counselor trainee. Indeed, he has attempted to provide a conceptual model as to how this takes place through the use of the concept of intentionality. Ivey has defined the intentional individual as one who,

> . . . has a sense of capability. He is one who can generate alternative behaviors in a given situation and 'come at' a problem from different vantage points. The intentional individual is not bound to one course of action but can respond in the moment to changing life situations as he looks forward to longer-term goals.[30]

In Ivey's view, microcounseling is a method of teaching alternative

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[30]Allen Ivey, "Intentionality: A Process-Outcome View of Behavioral Psychology," *Counseling Psychologist,* I (1969), 57-58.

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behaviors so that the beginning counselor has a wider repertoire from which to draw. The beginning counselor many times tends to act in a stereotyped fashion, using only one or two kinds of counseling behaviors.

Microcounseling is thus a procedure which assists the beginning counselor in using behaviors appropriate to the situation in which he finds himself. Thus a greater feeling of freedom is encouraged.

Intentionality goes beyond behavioral questions, however, and also faces the issue of motivation. As Ivey himself notes,

> Behavioral manifestations, however, leave unanswered the important questions of intention, underlying motivation, and wish.[31]

Therefore, attention needs to be given in the training process to the intention of the counselor trainee (and indeed to the intention of the supervisor). As Ivey further notes, behavioral skills may either be taught and learned as a mechanical technology or they may help fulfill the intention of being with others.[32] No amount of training, however effective, can substitute for the desire of the individual counselor trainee to bring intent and behavior together for the good of the client. A behavioral approach can only help the trainee who desires to assist in the personal growth of the client. Ivey summarizes what he means by intentionality in the process of microcounseling when he says,

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[31] *Ibid.*

[32] Ivey, "Microcounseling and Media Therapy . . . ," p. 180.

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> The concept of intentionality allows for exploration of differences, permits feedback between counselor and client or teacher and student, and, most importantly, suggests that human relationships still transcend that which can be seen, measured, and predicted. Systematic training programs like microcounseling and media therapy can be used to control others or to help them realize their potential.[33]

These questions of means and ends which Ivey raises here are not fully answered by him except to say that ends should be oriented toward helping the individual to realize potential. This question of ends or values in a behavioral approach will be taken up in the next chapter of this dissertation.

7. SUMMARY AND CONCLUSIONS

This chapter dealt with microcounseling as an innovation in counselor training. It defined microcounseling as video based and behaviorally oriented. It was seen that microcounseling is "micro" in two respects, focus upon single skills and brief training periods. The underlying theory of microcounseling was seen to center around the learning theory principles of modeling and operant feedback. Microcounseling as a training model is committed to focusing upon single skills in order to lessen complexity. It also provides opportunity for self-observation and confrontation through video feedback along with supervisor and group feedback. Basically, microcounseling is a scaled down encounter which systematically focuses upon a single skill.

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[33] *Ibid.*, p. 181.

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The basic skill clusters of microcounseling were also described along with one alternate cluster structure. Each cluster is broken down into several single, discrete behavioral skills. A typical microcounseling session was also described. Finally, the concept of intentionality as developed by Ivey was discussed. Intentionality lends an atmosphere of values to the behavioral framework through raising the question of motivation.

Throughout this chapter we have seen microcounseling's emphasis upon scaling down the encounter, precision of definition, and concern for effective learning techniques. This concern, combined with the increased effectiveness that a video technology can give, promises to increase the effectiveness of counselor and other training procedures in the future.

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CHAPTER IV

MICROCOUNSELING AND A VALUE CONTEXT

1. DEFINITION OF PROBLEM

The microcounseling approach to counselor training is, as we have seen, a behavior modification approach. Behaviorally oriented approaches to therapy and counseling have often been accused of being amoral, or at least unconcerned with morals and ethics. For instance, one of the foremost proponents of behaviorism, B. F. Skinner, appears to evidence just this kind of unconcern. In his book, *Beyond Freedom and Dignity*, he defines things "good" simply as positively reinforcing and things "bad" simply as negatively reinforcing under the contingencies of survival by which a species evolves.[1] Although some approaches to counseling and psychotherapy might consider Skinner's statement an adequate one with regard to a values context for a behavioral approach, it seems limited as a descriptive or normative statement. This is especially true when considering a behavioral approach from a theological perspective. Richard C. Schlotman, looks more closely at a behavioral approach and comes to the following conclusions,

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[1]B. F. Skinner, *Beyond Freedom and Dignity* (New York: Knopf, 1971), p. 104.

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> The Behavior Modifiers claim, like other scientists, value-blindness and amorality. Unawares, however, values are imparted as the behavioral scientist trains behavior acceptable to his value system, whether that be an adequate one or not. The value system must be illumined and opened up for public scrutiny by the theologian. The question is whether or not there will be an adequate value system and norm for the emerging dynamic with its generating forms. The dynamic will be shaped--either willy-nilly or by someone who knows the power of the shaping tools that are now available.[2]

Schlotman, in the opinion of this writer has caught the essence of the problem of the behavioral approach when he asks the question in the quotation above of whether or not there will be an adequate value system for the behavioral approach. The behavioral approach is perhaps unique among theories of counseling and psychotherapy in that it espouses no final goals or even a value system for psychotherapy. As C. H. Patterson says,

> Unlike earlier approaches to counseling or psychotherapy, and although the term 'learning theory' is frequently used, behavior therapy or behavior modification is essentially atheoretical and even nonsystematic. It is empirical, experimental-analytic, and inductive rather than deductive in nature.[3]

Although there is much diversity among those who call themselves behavior therapists, this statement by Patterson does reflect the general position of this approach to psychotherapy.[4] Thus, Schlotman's comment that there must be an adequate value system for the behavioral

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[2]Richard C. Schlotman, "Theology and Behavior Modification," *Chicago Theological Seminary Register*, V (1971), 7.

[3]C. H. Patterson, *Theories of Counseling and Psychotherapy* (New York: Harper & Row, 1973), p. 83.

[4]*Ibid.*, p. 84. This is not to say that there are no *implicit* values within the behavioral approach, but speaks about *goals toward which* the behavioral approach is used.

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approach must be taken seriously.[5] And, more specifically, it must be taken seriously within the context of this dissertation since its basis is behavioral. Put in another way, what might comprise an adequate value system for a behavioral approach to training in basic counseling skills? This is the question to which this chapter addresses itself. This question will be dealt with from the viewpoint of relevant contributions from both the social sciences and theology.[6]

2. SOME CONTRIBUTIONS FROM THE SOCIAL SCIENCES: THE CLARIFICATION AND FUNCTION OF VALUES

Short-term consequences, as we have seen, are characteristic of the behavior modification approach. This limited perspective necessarily leads to a deemphasis upon longer term goals, beliefs,

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[5]This does not mean that other approaches to therapy do not have problems at the point of therapeutic goals. The difference between a behavioral approach and other approaches is that the behavioral approach usually specifies no goals beyond relatively immediate ones such as symptom relief. On the other hand, the behaviorists accuse other, insight oriented approaches of defrauding their clients in that they claim to offer self-knowledge which is not what people really want to buy. Clients want relief, not information (see Perry London, *Modes and Morals of Psychotherapy* [New York: Holt, Rinehart, and Winston, 1964], pp. 75-77). However, our concern here is only with the problems of the behavioral approach.

[6]Contributions from the social sciences will be from two areas: 1) recent contributions from the values clarification movement in education, and 2) studies of the problem of values in psychotherapy. Contributions from theology will center around relevant statements concerning the relationship of "self" to "neighbor," since microcounseling is basically an approach to teaching relational skills or more effective ways of relating to "one's neighbor" no matter what the formal definition of the relationship.

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and values. However, this is not to say that no consideration can be given to a broader perspective for a behavioral approach. At the same time, attempts to do this must take into account a number of different issues. First among these is a definition of just what constitutes a "value." Another issue is the function of values within the total life of the person. In addition, we need to know something of how values change. Without dealing with these questions a value system may be able to be articulated but still not be effective because the relationship between norms and immediate experience is not clear. Thus, before any attempt is made to delineate specific values, the issues of defining "values," the function of values, and how values change will be discussed.

Values Defined

Although values have been a topic for reflection and study for social scientists for many years, it has only been in recent years that what we now know as "values clarification" has emerged.[7] Values clarification, beginning with the work of Louis Raths, has emerged as a distinct movement in the humanistic education field.[8] Raths, along

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[7]Some significant older works in the area of values are: Gordon Allport and Philip Vernon, *Study of Values* (New York: Macmillan, 1931); Theodore Adorno and others, *The Authoritarian Personality* (New York: Harper & Row, 1950); Clyde Kluckhohn and Dorthea Leighton, *The Navaho* (Cambridge: Harvard University Press, 1947); Charles Morris, *Varieties of Human Value* (Chicago: University of Chicago Press, 1956).

[8]Howard Kirschenbaum, "Beyond Values Clarification," in Sidney Simon and Howard Kirschenbaum (eds.) *Readings in Values Clarification* (Minneapolis: Winston Press, 1973), p. 93.

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with Merrill Harmin, Sidney Simon, Howard Kirschenbaum and others have emphasized the process of valuing and the development of values clarification strategies, rather than definite specific values. Moreover, they have attempted to define values (as opposed to opinions, beliefs, behaviors, etc.) in terms of certain processes which define valuing. The results of this process can then be called values. Raths' definition of this process of valuing is described in the following way:[9]

1. For something to be a value it must be chosen freely. To qualify as a value in a person's life something must be chosen from alternatives, without coercion, while considering the consequences.
2. For something to be a value it must be prized and cherished, privately and publicly (where appropriate). This prizing includes both cognitive and affective importance to the individual.
3. For something to be a value it must be able to be acted upon. Without action or a life pattern based upon the value, it is not really a value but rather perhaps only an aspiration or interest.

This definition of values is important for our present study because it presents a clear approach to just what constitutes a value. With this definition we then have a criterion for values which can serve as a norm both for specific values and also for reflecting upon behaviors in the light of values. This definition is also important because it presents a definition of values as seen from the perspective of the person doing the valuing. In addition, this approach to values takes into account not only cognitive aspects, but also feelings and

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[9]Louis Raths, Merrill Harmin, and Sidney Simon, *Values and Teaching* (Columbus, OH: Merrill, 1966), pp. 27-37.

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commitment as important aspects of valuing. This aspect of values is summarized in Meissner's quote of C. Kluckhohn where he says,

> As Kluckhohn puts it: 'Values differ from ideas and beliefs by the feeling which attaches to values and by the commitment to action in situations involving possible alternatives. If you are committed to act on a belief, then there is a value element involved.'[10]

The recognition of the feeling, commitment, action dimension of values is indispensable when dealing with a behavioral approach just because the behavioral approach also emphasizes identifiable and observable behaviors. At the same time, as we put together the choosing, prizing, and action dimensions of the valuing process the question arises, "what functions do values serve the individual in this kind of definition?"

The Functions of Values

The functions values serve in the human being has been defined in many different ways. One way in which the function of values has been defined is in terms of needs. In this view values are responses to basic needs, usually biologically determined.[11] However, the function of values in fulfilling needs has also been discussed by others in a different way. Maslow, for instance, speaks of values as responses to the basic need for self-actualization in man (self-

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[10] W. W. Meissner, "Notes Toward a Theory of Values: Values as Psychological," *Journal of Religion and Health*, IX:3 (July 1970), 237.

[11] *Ibid.*, p. 236.

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actualization including the need to love others).[12]

Others have focused upon values as a source of motivation. Allport, while acknowledging Maslow's distinction between deficit and growth motivation, sees values more in terms of beliefs which direct and motivate behavior.[13] Allport, however, does not seem to have any clarity, in terms of our own definition of values, of the difference between belief and value.[14]

Another interesting approach to the function of moral thought is that of Kohlberg. Based upon the earlier work of Piaget in moral development, Kohlberg posits three levels of moral development, the preconventional, the conventional, and the postconventional.[15] The preconventional is characterized by an orientation toward punishment and power. Things valued are those that satisfy one's own needs yet do not result in punishment. The second level, the conventional, is concerned with conforming and maintaining, supporting and justifying the social order as it is perceived. The postconventional level can be characterized as a social-contract level with utilitarian overtones. However, the postconventional can also move to a level where ethical principles, chosen freely with logical comprehensiveness and

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[12]Abraham Maslow, *Religions, Values and Peak-Experiences* (New York: Viking Press, 1964), pp. 67-68, 82-83.

[13]Gordon W. Allport, *Becoming* (New Haven: Yale University Press, 1955), pp. 65-68, 75-78.

[14]Meissner, p. 237.

[15]Lawrence Kohlberg, "The Child as a Moral Philosopher," in Simon and Kirschenbaum, pp. 49-52.

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universality are the major concern. Justice, reciprocity, equality and the dignity of each person are the primary orientation. Although Kohlberg's primary interest is the developmental aspect of values and morals in children, his typology has perhaps a wider application. It seems to include what others talk about as biological needs, but also encompasses everyday "marketplace" values while not neglecting values that serve to motivate toward self-actualization and love of others.

In any case, values can serve a number of different functions in human life. They can be viewed as responses to basic felt needs. They can also serve as motivating factors (although not every action can be said to flow from values). Values also have a function in organizing the way one relates to others as Kohlberg has noted. In any of these views, however, values are fundamentally ideas that are related to action commitments. This is their primary function in human life.[16]

How Values Change

The issue of how values change has been dealt with from a number of different perspectives. On the one hand, there is a long tradition in psychotherapy that sees force (in many different forms) as a necessary element in change.[17] At the other extreme are those

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[16]Alvin A. Lasko, "Psychotherapy, Habits, and Values," James F. T. Bugental (ed.) *Challenges of Humanistic Psychology* (New York: McGraw-Hill, 1967), p. 248.

[17]Buhler mentions that even Freud recommended a guiding or pressuring approach at certain points in therapy. Charlotte Buhler, *Values in Psychotherapy* (New York: Free Press of Glencoe, 1962),p. 217.

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therapists who eschew any kind of force or coercion in any way in the psychotherapeutic process.[18] Neither of these approaches, however, get to the heart of the problem when asking, "how do people change?" Even Buhler as she describes the process of assisting a conflicted person to achieve an integrated goal orientation, is not specific about the conditions under which values change and thus speaks about integrating motives, feelings, and insight.[19]

Beginning with John Dewey, however, educators have talked about a "felt difficulty" or a state of psychological imbalance or dissonance that must occur before changes in values can take place.[20] Rokeach, in the article just cited in footnote number twenty, goes on to describe two major experimental ways of creating the dissonance: 1) forcing a person to act in a way that is incompatible with professed or real values, or 2) exposing him to conflicting values held by persons in some way important to him.[21] Rokeach himself suggests a third method which involves exposing a person to information designed to make him aware of inconsistencies within his own value-system.[22] Traditional method number two, along with Rokeach's own third method

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[18]Carl R. Rogers, *On Becoming A Person* (Boston: Houghton-Mifflin, 1961), pp. 164-176.

[19]Charlotte Buhler, "The Integrating Self," in Charlotte Buhler and others (eds.) *The Course of Human Life* (New York: Springer, 1968), pp. 348-349.

[20]Milton Rokeach, "Persuasion that Persists," in Simon and Kirschenbaum, p. 66.

[21]*Ibid.*

[22]*Ibid.*

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appear to be ways in which changes in values can be effected without the coerciveness or the *laissez-faire* attitudes mentioned on the previous page when discussing therapeutic approaches to values change.

In using methods two or three, the person would be introduced to new data (whether in the form of a person or information) while not coercing the person to change in this way or that. Thus the worst aspects of manipulation (which can also involve withholding information) are avoided while at the same time the person receives input which creates a desire to at least reevaluate his values. In any case, it is clear that in order for values to change, information of some sort must be introduced to the person which will in turn create imbalance and a need for change.

Summary: Contributions from a Values Clarification Approach

This section has attempted to present a definition of values, show the function of values, and describe the conditions necessary for values to change. This was done in order to provide a functional basis for a theological discussion of a possible value criterion which would be applicable to a behavioral approach to training in counseling skills. Values were defined in terms of three characteristic processes of valuing: choosing freely, prizing and cherishing, and acting. Without these three characteristics, something may be an attitude or a belief but not a value. The distinctions drawn in this section are crucial prior to any theological definition of a particular criterion. This is because this dissertation centers around a specific experiment

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rather than a theoretical discussion of training approaches. Therefore, our concern is that anything said theologically also be able to be operationalized within the experiment.

This is not to imply a utilitarian approach to values. Rather, it implies a concern that any value criterion arrived at theologically be able to be implemented as effectively as possible in the training program. The values clarification methodology was chosen because it can assist in the implementation of a theological criterion appropriate to a behavioral approach. Furthermore, its concern for implementation flows naturally from its origins in education.

Although psychotherapy and psychotherapies have found themselves between one or the other ends of the poles of coercion or a complete noninvolvement with values (at least in their own conceptualizations of their task), it was seen that they have not dealt as has values clarification, with the issue of just what motivates the normal person to change his or her values. Beginning with John Dewey, educational circles have dealt with this question more directly. Values change, they say, as a result of some sort of dissonance or imbalance created within the person. Another way of saying this is that a dissatisfaction with inconsistencies or incongruent values is introduced through contact with important persons or new information.

Definition, function, and change are all important issues in dealing with values. Without knowledge of these aspects, any values arrived at theologically, would be handicapped in terms of implementation. M. Brewster Smith has perhaps put this more clearly when he

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says,

> In the study of optimal human functioning, I have argued, behavioral and social scientists can put their special qualifications to work toward the clarification of values among which people must choose and of the causal relations that are relevant to value choice. From it we should not only increase our knowledge about ways and means of attaining the values we agree on; we should also bring to light factual relationship that have a bearing on our choice of what values to pursue, individually and socially.[23]

It is just in the areas of clarification of values, and causal relationships that the social sciences are important to the study of values and value issues. It is with the hope of greater effectiveness in the implementation of values arrived at theologically that attention has been given to the contributions of the social sciences. And it is with this background that we shall explore more specifically a theological response to the issue of a value system for a behavioral approach to training and counseling.

3. THEOLOGICAL CONTRIBUTIONS: THE NEED FOR CRITERIA

Perry London states that whether one is speaking of either insight oriented psychotherapy or behaviorally oriented psychotherapy, the essence is,

> . . . the psychotherapeutic relationship: that its most critical points are those involving the interactions between participants, not the private experiences of either of them.

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[23] M. Brewster Smith, "'Mental Health' Reconsidered: A Special Case of the Problems of Values in Psychology," in David Rosenban and Perry London (eds.) *Theory and Research in Abnormal Psychology* (New York: Holt, Rinehart and Winston, 1969), pp. 201-211.

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> In other words, psychotherapy is a social, interpersonal action, characterized by an exchange of individual, personal ideas and feelings.[24]

This is especially true of the behavioral approach to psychotherapy where little stress is laid upon what is happening intrapersonally but instead the emphasis is upon overt behaviors. Another way of saying this is that the focus is not upon what happens "within" each person but upon what each person "does" to the other.[25]

Thus, in terms of values, questions such as the nature of the relationship between counselor and client and the goal(s) of that relationship come to the fore. This is especially true when the element of control is added to the relationship. The behavioral approach makes no attempt to hide the fact that it seeks to influence and control behavior. In the operant approach consequences are manipulated to change behavior patterns (as was noted in chapter three). Furthermore, this control has been used at times without the client's awareness that he was being manipulated.[26] Thus the need for a value system for a behavioral approach is evident. Without such a system a behavioral

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[24]London, p. 12.

[25]In speaking in this way this writer is not focusing so much upon forms of behavior therapy such as systematic desensitization (Wolpe, Lazarus) or implosive therapy (Stampfl), but upon social learning theory and operant techniques such as those described in chapter three.

[26]Reference here is especially to the classic work of J. Greenspoon in the operant conditioning of verbal behavior. See Leonard Krasner, "The Operant Approach in Behavior Therapy," in Allen E. Bergin and Sol L. Garfield (eds.) *Handbook of Psychotherapy and Behavior Changes* (New York: Wiley, 1971), pp. 627-628.

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approach becomes merely a tool in the imposition of whatever value system an individual therapist (or in the case of this dissertation, trainer) wishes to impose upon the client. The therapist or counselor uses cues, perhaps sometimes even without his own awareness to modify, guide, control, or manipulate the client's behavior.[27] The question remains, however, to what end? Or, as Sidney M. Jourard puts it,

> Another question we may raise is concerned with the control of the patient's behavior. Optimally, the therapist wishes to increase the rate at which a certain class of behavior is emitted by his patient. The crucial question is, what is this class of behavior? How can the therapist recognize whether a particular response is a member of the broad class of wellness-promoting behavior that he wishes to strengthen?[28]

Thus we are led back to the question of the need for criteria for a behavioral approach, criteria against which we can compare those responses we wish to reinforce from those wo do not.

Criterion: A Norm from a Pastoral Theology Point of View

Although, as Thomas Oden notes, pastoral care and ethics stand in inseparable relationship, it is not the intent of this writer to deal with broader ethical questions in this section.[29] Rather, the intent of this section is to explore aspects of a dynamic norm relevant as a criterion for a behavioral approach to training and

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[27] London, p. 193.

[28] Sidney M. Jourard, "On the Problem of Reinforcement by the Psychotherapist of Healthy Behavior in the Patient," in Franklin Shaw (ed.) *Behavioristic Approaches to Counseling and Psychotherapy* (University, AL: University of Alabama Press, 1961), p. 15.

[29] Thomas C. Oden, *Contemporary Theology and Psychotherapy* (Philadelphia: Westminster Press, 1967), p. 11.

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therapy. At the same time, this norm must have as its basis a theological understanding of the relationship of self and neighbor.[30] This does not mean, however, that our starting point for theological reflection proceeds from a predetermined theological position. As Seward Hiltner notes, what a truly pastoral theology insists upon is that, " . . . knowledge gained from observation and reflection be placed in a theological context."[31] Thus a norm derived from a pastoral theology would include insights derived both psychologically and theologically. It is with this perspective in mind that we shall now turn to the consideration of a concept-norm which appears to have promise in terms of direction for a behavioral approach.

Authenticity as a Psychological Definition of Relationship

The concept of authenticity has been mentioned frequently in both psychological and theological literature. Beginning with Freud (repression) and also in Jung (the persona) the person has been described in terms of authentic and inauthentic ways of living.[32] Indeed, more humanistically and existentially oriented psychotherapists use the terms authentic and inauthentic as central concepts in

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[30]Ultimately, as Gustafson notes, Christian ethics is rooted in " . . . God's nature and his action, revealed in Jesus Christ . . ." James Gustafson, *Christian Ethics and the Community* (Philadelphia: Pilgrim Press, 1971), p. 99.

[31]Seward Hiltner, *Preface to Pastoral Theology* (New York: Abingdon Press, 1958), p. 23.

[32]Edith Weisskopf-Joelson, "Meaning as an Integrating Factor," in Buhler, *The Course of Human Life*, p. 362.

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describing their work.[33] One of the most thorough discussions of the concept of authenticity has been given by J. F. T. Bugental.[34] After describing man's condition as being "thrown" (e.g. that man is finite yet has choice and that he is separate and yet related to others), he goes on to describe the central concern of psychotherapy as authenticity.[35] Moreover, authenticity for Bugental is described as a way of being in the world, a way of being in harmony with the being of the world itself.[36] Authenticity is being aware of one's finiteness and yet potential to act, one's separateness (sense of loneliness) and yet relatedness.[37] Bugental does not think of harmony with the world as "adaptation" or "adjustment" or "conformity" which may be just as inauthentic as states which are commonly called "maladjustment" "mental illness" or "emotional distress." Furthermore, in contrasting neurotic anxiety and the courage of authentic response (to fate and death) Bugental sees authenticity in terms of relatedness (as opposed to withdrawal) and love (as opposed to manipulation).[38] All of these ways of describing authenticity, as Medard Boss notes, are really ways of saying that, ". . . man exists only in his relations and as his relations to the objects and fellowmen of his world."[39] Man cannot

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[33]Jeffrey G. Sobosan, "Existential Psychiatry and Religion," *Pastoral Psychology*, XXIII (October 1972), 26-27.

[34]J. F. T. Bugental, *The Search for Authenticity* (New York: Holt, Rinehart, and Winston, 1965), pp. 31-45.

[35]*Ibid.*, pp. 21-30.

[36]*Ibid.*, p. 33.

[37]*Ibid.*, pp. 36-41.

[38]*Ibid.*, pp. 285, 293, 321.

[39]Medard Boss, "'Daseinsanalysis' and Psychotherapy," in

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exist as what he is without others and is only able to see his own significance and proper value as he shares together with others the being that all men have.[40] To participate openly with love, as Bugental says, is "a relation (in which) the beingness of each is recognized without . . . conditions or qualifications."[41] This description is similar to Buber's when he describes three different kinds of dialogue,

> There is genuine dialogue--no matter whether spoken or silent--where each of the participants really has in mind the other or others in their present and particular being and turns to them with the intention of establishing a living natural relation between himself and them. There is technical dialogue which is prompted solely by the need of objective understanding. And there is monologue disguised as dialogue in which two or more men, meeting in space, speak each with himself in strangely tortuous and circuitous ways and yet imagine they have escaped the torment of being thrown back on their own resources.[42]

Thus authenticity or authentic relationship from a psychological point of view is a relationship where, in Buber's terms, each person is known as "you" and not a "thing" or an "it."[43] In contrast to the relationship which is "technical" or "monological," the authentic relationship has the character of "encounter," of direct contact and mutual experiencing.[44] It is the relationship where one person enters

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Jules Masserman and J. L. Moreno (eds.) *Anxiety and Therapy* (New York: Grune and Stratton, 1957), p. 157.

[40]Bugental, *The Search for Authenticity*, p. 353.

[41]*Ibid.*

[42]Martin Buber, *Between Man and Man* (New York: Macmillan, 1966), p. 21.

[43]Martin Buber, *I and Thou* (New York: Charles Scribner's Sons, 1970), pp. 55-60.

[44]*Ibid.*, pp. 77-80.

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and becomes a part of the world of another and allows for the same possibility for himself.[45]

Authenticity is thus used from a psychological point of view as a criteria for the nature of the "good" relationship for human beings. It can be seen both as a goal and also as a description of a norm for the relationship in psychotherapy and more generally. It is a definition which values the person against all attempts to make him into a "thing" or object. It also accepts as a given of life that each of us only exists in relation to others and that the meaning of authenticity in that relationship is the I-Thou rather than I-It kind of dialogue. With this psychological point of view as background, attention will now be given to authenticity from a theological point of view.

Authenticity as a Theological Definition of Relationship

Authenticity as a theological concept has been dealt with by both Rudolph Bultmann and Thomas Oden.[46] Bultmann, in turn, depends much upon Martin Heidegger for his view of authenticity and inauthenticity.[47] Thus it is helpful to have at least a brief overview of

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[45]Kenneth U. Gutsch and Howard S. Rosenblatt, "Counselor Education: A Touch of Martin Buber's Philosophy," *Counselor Education and Supervision*, XIII (September 1973), 9.

[46]Oden, pp. 112-117.

[47]Roy Harrisville, "Bultmann's Concept of the Transition from Inauthentic to Authentic Existence," in Carl E. Braaten and Roy A. Harrisville (eds.) *Kerygma and History* (New York: Abingdon Press, 1962), pp. 220-221.

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what Heidegger himself means by these terms.

Authenticity and inauthenticity, for Heidegger, stand within the broader background of his view of Being (with human existence as the starting point).[48] Heidegger sees man defined in terms of his relationships (rather than, for instance, his "essence" or any such concept) and the possibilities before him (including his finitude and the final limit, death).[49] Heidegger's description of the different modes of existence (Dasein), however, is our main concern here. Heidegger differentiates authentic from inauthentic existence in terms of two different ways of being in the world (inauthenticity is not merely the negation of authenticity).[50] Inauthenticity is involved with the "everyday" world and in this sense is "fallen" (verfallen). Inauthenticity, moreover, is characterized by three kinds of Being. These are "idle talk" (Gerede), "curiosity" (Neugier), and ambiguity (Zweideutigkeit).[51] Idle talk takes the form, many times, of gossiping or just "passing the word along" without any real understanding.[52] Curiosity is a tendency to "see" without wanting to understand what is seen. It is concerned with novelty and changing encounters with no

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[48]H. J. Blackham, *Six Existentialist Thinkers* (New York: Harper & Brothers, 1952), p. 88.

[49]Thomas Langan, *The Meaning of Heidegger* (New York: Columbia University Press, 1959), p. 22.

[50]*Ibid.*, p. 24.

[51]Martin Heidegger, *Being and Time* (New York: Harper & Row, 1962), pp. 210-219.

[52]*Ibid.*, pp. 211-212.

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concern for what is encountered.[53] The third characteristic of inauthentic Being in the world is ambiguity. Ambiguity is, in a sense, the result of idle talk and curiosity. It is the situation where everything is spoken about with curiosity, but nothing is really understood or grasped with concern as mine. Each of these three characteristics of inauthentic existence are based on an absorption with "they" (the 'world') and an avoidance of my own Self.[54] And, although inauthenticity is not in and of itself negative, it is, as Langan notes, a way of substituting means for ends.[55]

Authentic existence for Heidegger proceeds from the anguish (Angst) present when one realizes that death is the final possibility at any moment for oneself and cannot be evaded.[56] Out of this confrontation with death as the end of Dasein can come an act of self-discovery (if one does not instead flee into inauthentic modes of being) whereby one sees himself as a "world" separate from "the world." Thus comes responsibility for oneself and also care for the world (past, present, and future).[57]

Out of this experience come the three modes of authentic being. These are discovery of self as already in the world (Befindlichkeit),

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[53] *Ibid.*, pp. 216-217.

[54] *Ibid.*, p. 220.

[55] Langan, p. 17.

[56] Heidegger, *Being and Time*, pp. 293-296.

[57] *Ibid.*, pp. 296-298.

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understanding (Verstehen), and discourse (Rede).[58] Each of these modes are different aspects of concern for the world (as opposed to being in, but not concerned with, the world). Discovery of self as already in the world, understanding, and discourse all go together as one sees what really is, understands the alternatives, and is able to communicate with understanding. The concern that underlies these ways of relating authentically Heidegger calls care (Sorge).[59] Care, however, has for Heidegger a very specific meaning. Care is a "primordial structural totality" which lies "before" every concrete attitude or situation.[60] Another way of saying this is that Care means an involvement of oneself in things intentionally, with the emphasis upon intention or resolving (toward the future).[61] Thus "care" cannot be discerned in any act or attitude or feeling, although these all may be evidences of care.[62] With this brief background in Heidegger, attention will now be given to Bultmann's use of authenticity and inauthenticity as theological concepts.

Bultmann describes inauthentic existence, as a perversion in man's relationship to himself.[63] Man is at odds with himself and

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[58]Langan, p. 23.

[59]Heidegger, *Being and Time*, pp. 364-375.

[60]*Ibid.*, p. 238.

[61]Langan, p. 23.

[62]Heidegger, *Being and Time*, p. 238.

[63]Rudolph Bultmann, *Theology of the New Testament* (New York: Charles Scribner's Sons, 1951), I, 227-228.

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because of this tends to misunderstand himself and at the same time tends to live "according to the flesh."[64] This living according to the flesh is evidenced in its inauthenticity by man's self-reliant attempts to insure his life by that which is " . . . worldly, controllable."[65] Finally, however, man falls slave to the powers of his own flesh.[66] And, deceived by his own "sin," man feels he will acquire life through his own desires. However, he receives only death.[67] This is always in the context of one's relationship to God. Man decides finally in his inauthenticity against God, his true Lord, when he lets the world become lord over him.[68]

Authentic existence, on the other hand, is characterized by Bultmann as man under faith who receives life (in contrast to man fallen into the power of death).[69] Authentic existence is faith as freedom from oneself; that is, man no longer is in bondage to himself or belongs to himself.[70] He is at one with himself and free for obedience to God. This obedience to God, however, finds its expression in love for others. As Oden says in describing Bultmann's position, obedience involves, " . . . the notion 'being-for-others' (Sein-fur-den-Anderen) which Bultmann regards as the presupposition and the

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[64] *Ibid.*, I, 197 and 234.

[65] *Ibid.*, I, 242.

[66] *Ibid.*, I, 244-246.

[67] *Ibid.*, I, 246-247.

[68] *Ibid.*, I, 241.

[69] *Ibid.*, I, 331.

[70] *Ibid.*, I, 331-332.

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consequent of authentic obedience to God."[71] This "being-for-others," love, is not a quality or property that a man possesses. Rather, it is a how of one's being with others which evidences itself only in decision each time a decision is required as a Thou is encountered.[72] In fact, says Bultmann, love is the only possibility and only definition for authentic existence. As he says in "The Historicity of Man and Faith" (on relationships between Gogarten and Heidegger),

> . . . love is the only possibility of authentic existence. Only in love is man historical. Only where a thou encounters the I and is acknowledged in his claim by the I in love does anything at all really happen--what happens being left open.[73]

Furthermore, as can be seen in the above quotation, the thou, the neighbor is defined by Bultmann as the one who is always before me (rather than one whom I first must seek out and find). I do not lay claim on the neighbor. He lays claim on me and thus I know what love requires of me in the situation. No formal stipulations are needed. As Bultmann says,

> Jesus completely refrained from making the love-commandment concrete in specific prescriptions. That fact shows that his proclamation of the will of God is not an ethic of world-reform. Rather, it must be described as an eschatological ethic. For it

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[71]Thomas Oden, *Radical Obedience* (Philadelphia: Westminster Press, 1964), p. 106. At the same time it should be noted that Bultmann says as Oden notes, "Authentic being-for-others is not grounded in man's sheer self-initiated decision to love others, but in response to the infinite forgiving love already shown in him." *Ibid.*, p. 107.

[72]Rudolph Bultmann, *Faith and Understanding* (New York: Harper & Row, 1969), p. 181.

[73]Rudolph Bultmann, "The Historicity of Man and Faith," in his *Existence and Faith* (New York: Meridian, 1960), p. 105.

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> does not envisage a future to be molded within this world by plans and sketches for the ordering of human life. It only directs man into the Now of his meeting with his neighbor. It is an ethic that, by demanding more than the law that regulates human society does and requiring of the individual the waiver of his own rights, makes the individual immediately responsible to God.[74]

Thus authenticity for Bultmann is from moment to moment a life of obedience to God as made known in the claim of the neighbor.

This life of obedience to God as made known in the claim of the neighbor is not grounded, however, in man's sheer self-initiated decision to love others, but in response to God's love for him. Thus the love of the neighbor is finally grounded in one's own self-understanding. The content of that self-understanding is that one knows himself to be already loved in his own situation. And that comes through the Christian proclamation of the deed of God that,

> makes possible acceptance of one's past (forgiveness) and openness to the future (faith), which constitute authentic human existence.[75]

Love of the neighbor then has the same character as love of oneself and both proceed from exactly the same source: the decision to give up one's own self-sufficiency in favor of God's gift of love (Christ's death on the cross). When this happens God's love meets man as a power which treats him as other than he is.[76] By so doing, this love frees man from himself and for this same love for others. He is ready

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[74]Bultmann, *Theology of the New Testament*, I, 19.

[75]Oden, *Radical Obedience*, pp. 50-51.

[76]Rudolph Bultmann, "New Testament and Mythology," in his *Kerygma and Myth* (London: S.P.C.K., 1957), p. 31.

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to meet the neighbor as someone also already loved and as someone who, in addition, is God's opportunity for obedient response (love). This is the content, according to Bultmann, of the love of one's neighbor. In this he speaks differently than Heidegger and does the same thing he speaks of Gogarten's doing when he says that the theologian does, as the philosopher does not, have the right to speak of what should be and not only what is.[77] Thus, authenticity is for Bultmann an ethic and way of responding to the saving deed of God in the cross of Christ.

Thomas Oden, one of Bultmann's interpreters as he relates to ethics and also to psychology and psychotherapy, takes Bultmann's work with authenticity and attempts to show that psychotherapy actualizes authenticity.[78] Although Oden sees limits to psychotherapy's ability to actualize authenticity, he does say that, via negativa, it does reveal man in his limitation and thus reveal God. Psychotherapy, says Oden, often actualizes in a secular, humanistic way, the love which frees one for authenticity.[79] At the same time, Oden says,

> . . . the accepting reality which is implicitly presupposed in effective psychotherapy is explicitly celebrated as event in the Christian kerygma.[80]

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[77]Bultmann, "The Historicity of Man . . . ," pp. 102-106.

[78]Oden, *Contemporary Theology . . .*, p. 115.

[79]*Ibid.*, p. 114.

[80]Thomas C. Oden, *Kerygma and Counseling* (Philadelphia: Westminster Press, 1966), pp. 21-26.

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Oden thus stops short of reducing authenticity as Bultmann defines it (in response to *deus pro nobis*) to something that can happen totally in psychotherapy. Oden's importance here is that he has attempted to relate authenticity, as Bultmann defines it, to the process of psychotherapy. This is also our purpose here; however, in a different way. Our purpose is rather the use of authenticity as a value norm for a behavioral approach to counseling and training in basic counseling skills and thus give direction to an approach which has promise as an effective tool for counseling and training for ministers and ministerial students.

4. CRITERIA AND IMPLEMENTATION: THEOLOGY AND SOCIAL SCIENCES

In terms of criteria we have explored the concept of authenticity from its psychological, philosophical and theological viewpoints. We have seen that it is used as a basic concept, at least by some, in each of these fields. However, in each case its definition varied according to the purpose for which it was used. Authenticity from a psychological point of view (according to Bugental) carried the meaning of relationship to one's fellow human being where each person is recognized without conditions or qualifications, where a genuine dialogical relationship occurs. Although similarities to Heidegger's more philosophical approach can be seen, Heidegger emphasizes man's relationship to himself more and only then his relationship to others. Heidegger's first emphasis is upon the discovery

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of self (in relation to death) and the decision for authenticity in the world. Bultmann sees inauthenticity and authenticity in theological terms where inauthenticity is trusting in oneself and the world (and boasts in that). This leads to death. Authenticity is then the response of love to one's neighbor (which cannot be specified in rules) in response to God's saving act in Christ. Love for Bultmann is authenticity in terms of responding in the moment to the need of the thou in front of me (as God's demand upon me). For Bultmann love is not sympathy or any kind of emotion. Rather it is the will of God that I see in meeting my neighbor.[81] It is love rooted in the knowledge of God's act which saves from death.

Taking this definition of authenticity from Bultmann, then, criteria for a behavioral approach begin with the need of the neighbor in the moment as the demand of God in that situation. Love, so defined, could not then lay down a rule or law. Rather, a behavioral approach would have to begin with the need of the person confronting oneself at the moment. This, however, does not mean that no planning could take place. The moment may be literally a moment or it may involve a longer period of time. The important thing is the viewpoint for dealing with the neighbor (as God's demand in the moment). This would preclude dealing with the neighbor as an object or "thing" to be manipulated for one's own purposes.

Heidegger is also helpful here in giving a perspective of

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[81]Thomas Oden, *The Structure of Awareness* (Nashville: Abingdon Press, 1969), pp. 260-261.

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relating to the world (and others) in an involved way and intentionally and with care (which comes out of my own confrontation with my anguish towards death and my authentic response to death).

With these perspectives in view a behavioral approach would proceed with whatever specific approaches or short-term goals with the attitude of relatedness between trainer and trainee (or counselor-counselee), knowing that both are related to each other and share the same "thrownness" into life. Both share in the same situation no matter whom is reinforcing whom. Out of this knowledge could come an unwillingness to engage in uninvolved talking without understanding, encounter without concern, or not really grasping or understanding the person in front of oneself. In addition, the pastoral counselor would use a behavioral approach in such a way that the person in front of oneself is not there for him to use to insure oneself or make oneself feel at ease (whether by manipulation or whatever). Rather, the person in front of oneself is also God's demand to love in terms of the needs of that person. Thus care and love would be indicative of the specific criteria used for a behavioral approach and long-term values would give perspective to a basically short-term approach.

At the same time, as stated previously, for criteria to be effective, they must be able to be implemented. At this point the social sciences as they deal with values can be helpful. The values of care and love as defined above need to be defined in terms of action commitments. Moreover, ways need to be implemented which can create dissonance yet at the same time are not manipulative or

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destructive of the free choice of the persons involved in training. Taking these considerations into mind, we will now turn to a specific integration of the norm of authenticity with the methodology of values clarification so that we may have a values perspective for a micro-counseling approach to training in pastoral counseling skills which is at one and the same time both theologically and psychologically valid.

5. AN INTEGRATED NORM FOR MICROCOUNSELING TRAINING

This chapter, up to this point, has discussed two different topics: 1) the values clarification methodology which focuses upon the values process, and 2) the norm of authenticity which discusses a criterion instead of a process. The goal of this chapter is to combine criterion with process so that the norm (authenticity) may be effectively implemented within the training program and not just remain an unrelated concept or belief. More specifically, this is just the task of the values clarification methodology within this chapter, namely to provide a methodology whereby authenticity may be integrated into the actual training program. With authenticity as the norm to be implemented, and using the values clarification methodology, this would be done in the following ways:

1. Each skill practice session will include some time devoted to discussion of the skill presented in terms of the values the behavior represents. This would be done within the context, on the part of the trainer, that he or she is committed to authentic interpersonal relationships both psychologically and theologically.

Introducing this element into each session would begin the process of viewing each behavioral skill in the light of the norm of authenticity

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while at the same time using the values clarification methodology to do this. Discussion would take into account the fact that values must be chosen freely from alternatives. Viewing the example tapes provides alternatives along with the alternatives provided in the practice segments. Discussion among group members would also provide for public prizing of the values discussed. Reflection upon the behavioral skill presented in the session along with practicing it would also provide for the third criterion for a value, namely that it is something able to be acted upon. The practice parts of the sessions will enable the participants to do just this. In addition, this time devoted to discussion and reflection within each session will also potentially expose each participant to conflicting values held by other participants, thus implementing one of the ways Rokeach says that values change (cf. page fifty-two).

A second way in which the norm of authenticity would be implemented using a values clarification approach would involve the actual choice of the skills to be taught. With authenticity as the norm, each skill would have to be chosen from the following perspective:

> 2. Each skill taught would be a skill which would implement concretely in specific behaviors the basic thrust of authenticity in a pastoral counseling relationship: namely that the other is seen as an opportunity for obedient response to God in love.

This perspective would eliminate any behavioral skills which would contradict this norm such as behaviors which, although superficially effective, would not flow from a desire to serve the other as response to God himself. It would also preclude any use of these skills in

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manipulatory ways so that one would be serving oneself instead of the neighbor.

Finally, each skill would be presented within the overall perspective as a behavior option to be considered by each trainee as a potential for more effective implementation of his or her response of love which flows from God's love for him or her. The word "option" is important here because finally only each individual trainee can decide whether or not a particular skill is appropriate for him or her as part of his or her authentic response of love. At the same time, seeing each skill as an option rather than a necessity would retain the freedom of choice so vital to a values clarification approach.

Devoting time within each session to a values discussion, along with the criterion of authentic relationship for each skill taught, and seeing each skill as an option are all ways of bringing the values clarification methodology to bear upon a behavioral approach to training in pastoral counseling.

At the same time, merely dealing with a process is not enough when the training is specifically in pastoral counseling skills. For the pastoral counselor functions out of his or her theological perspective as well as any psychological perspective. Therefore, criteria also become important. This has been most succinctly expressed, as it has been applied in this chapter in terms of a norm for a behavioral approach, by Schlotman when he says, "Besides the interpretive task, there is an important prescriptive and normative mandate for the

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theologian."[82] This prescriptive and normative function of theology has been given substance in this chapter through the use of authenticity as a norm for a behavioral approach. This norm was chosen for several reasons. First, it has currency both psychologically and theologically (although not with the same meanings) and thus can serve as a common ground, at least to some extent, between psychologists and theologians. Furthermore, it is a norm which, although it deals with behaviors in terms of means and ends, does not allow itself to prescribe specific behaviors and thus avoids legalism and moralism. Instead, it focuses upon a more vital "love" picture of human relationships and interpersonal relationships which flow from Christological actions.

In addition, authenticity, because it is an interpersonal term, lends itself well to the interpersonal (rather than intrapersonal) focus of a behavioral approach. For these reasons authenticity was chosen as an appropriate norm for a behavioral approach.

6. CONCLUSIONS

This chapter began with a discussion of the microcounseling approach in terms of its lack of a value system. This was due to the fact that it is basically a behavioral approach and behavioral approaches specify no final goals or value systems.[83] After this

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[82] Schlotman, p. 5.

[83] Throughout this chapter, this statement has been made in the sense that a behavioral approach is open to use in the service of

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definition attention was given to a definition of values, the functions of values, and the way values change.

Authenticity was then discussed as a concept-norm that had current usage in both psychological, philosophical, and theological circles. Its appropriateness as the basis for criteria for a behavioral approach was noted since it is a relationally oriented term. Although Bugental, Heidegger, and Bultmann each define authenticity differently, there is enough commonality that authenticity is useful as a norm. Briefly stated this norm, put in terms of authenticity, would involve the freedom to love one's neighbor and to care without calculating or manipulation. Of course, a theological motivation for this would differ from other motivations. Nevertheless, authenticity could perhaps be a norm useful to behavioral scientists and theologians and might provide a starting place in providing norms which are so necessary with a behavioral approach.

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different kinds of value systems. There is nothing intrinsic to the approach that limits it to the service of one type of value system or another. Hence, the purpose of this chapter was to begin to define a value system which would insure the use of microcounseling (as a behavioral approach) toward goals congruent with authentic existence.

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CHAPTER V

RESEARCH DESIGN

As was mentioned in Chapter I, the design of the study which forms the core of this dissertation is experimental in nature. As many variables as possible were controlled within the context of the systematic manipulation of the training variables. The choice of an experimental strategy was guided by an interest in controlled observation so that some assessment could be made of the relative effectiveness of two different kinds of training in counseling skills. Furthermore, this research design is based upon the assumption, as stated by Donald Kiesler,

> that psychotherapy research needs to be anchored in the more general science of human behavior. Psychotherapy is not a mysterious area of inquiry, somehow special and unique, requiring suprascientific theories or methodologies of investigation.[1]

Thus an experimental design, constructed with as much simplicity as possible, was the goal of this writer. An experimental design with only the training variable as the independent variable seemed to meet this need.

1. THE PARADIGM

The basic paradigm for the research is a modification of

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[1]Donald J. Kiesler, "Experimental Designs in Psychotherapy Research," in Allen E. Bergin and Sol L. Garfield (eds.) *Handbook of Psychotherapy and Behavior Change* (New York: Wiley, 1971), p. 36.

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Robert Carkuff's "paradigm for research in helping."[2] As he notes, there are three functionally meaningful indexes of outcome for assessing the effects of a given training program: "(1) the employment of functionally meaningful indexes of outcome; (2) pre-, post-, and follow-up testing on these indexes; (3) treatment, treatment control, and control groups."[3] These three ingredients formed the basic elements of this research. They were modified, however, in the following ways. First, there was no follow-up testing. This was because the students in the class were committed to the class for only a limited period of time and thus could not be involved in follow-up testing several months later. Second, there was no control group that received no treatment or training. This was due to the limitation of student involvement as subjects. Training in basic counseling skills was a normal part of the class expectation and therefore, could not be abrogated for experimental purposes.

The basic paradigm for the experiment is shown in Figure 1.

2. HYPOTHESES

The basic hypothesis has been stated previously in the introductory chapter of this dissertation. It is repeated here as follows:

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[2]Robert R. Carkuff, *Helping and Human Relations* (New York: Holt, Rinehart, and Winston, 1969), II, 247.

[3]*Ibid.*, II, 247-249.

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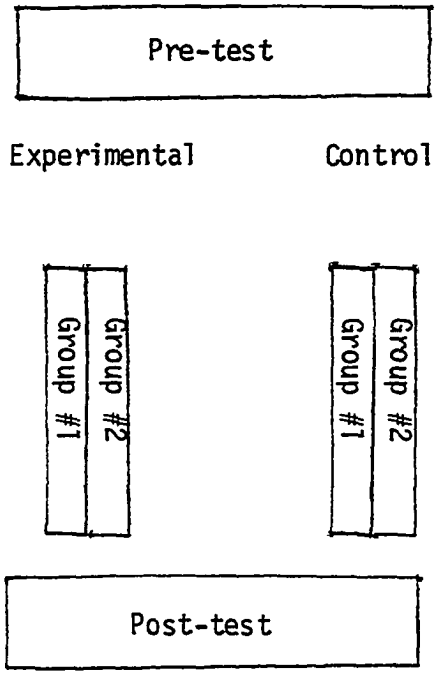

Figure 1

EXPERIMENTAL MODEL

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ACCORDING TO CERTAIN DEFINED OBJECTIVE MEASURES, SUBJECTS WHO PARTICIPATED IN THE EXPERIMENTAL TRAINING GROUPS WERE EXPECTED TO DEMONSTRATE GREATER COUNSELING SKILLS THAN THOSE SUBJECTS WHO PARTICIPATED IN THE CONTROL GROUPS.

This central hypothesis was then broken down into several more specific hypotheses as follows:

1. The subjects in the experimental group were expected to score significantly higher than the control group on a post-test behavioral rating of the six basic skills taught to the experimental group.

2. Subjects in the experimental group who scored in the 'high' category on the pre-tests were expected to score significantly higher on post-tests than subjects in the control group who also scored in the 'high' category on the pre-tests.

3. Subjects in the experimental group who scored in the 'middle' category on the pre-tests were expected to score significantly higher on post-tests than subjects in the control group who also scored in the 'middle' category on the pre-tests.

4. Subjects in the experimental group who scored in the 'low' category on the pre-tests were expected to score significantly higher on post-tests than subjects in the control group who also scored in the 'low' category on the pre-tests.

Although a more detailed description of the instrumentation will be given later, it should be noted here that one of the three measures were designed to test the overall attitude of client toward counselor-trainee. The second measure was specifically designed to test client evaluation of counselor-trainee on empathy. The third measure was a behavioral rating.

3. SUBJECTS

The subjects in this experiment were 24 students enrolled in AM240, "Principles of Pastoral Care and Counseling," at the School of

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Theology at Claremont during the Spring semester, 1974. All subjects participated in the didactic material presented in class during the semester. A number of students enrolled in the class were not graduate students but undergraduate students in a nearby college. This was not thought to be a significant factor, however, because the criteria used to divide students into experimental and control groups were pre-test scores. During the course of the semester two students dropped the class, both from the control groups. Therefore, at the end of the experiment there were 12 students in the two experimental groups and 10 students in the two control groups.

4. PRE- AND POST-TEST INTERVIEWS

One of the problems in training in counseling-relational skills is the generalization of the skills learned in training to the actual counseling situation. As Guttman and Haase note in referring to Whitley's work, the ultimate criterion of counseling effectiveness is performance on the job.[4] It was decided, therefore, to attempt to simulate an actual initial interview with a client as the basic approach to testing in this experiment. For this purpose the counselors at the Pastoral Counseling Center (Claremont area) were contacted and asked if they would recommend anyone from their caseload to participate in the project. Furthermore, they were asked to recommend

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[4]M. A. Julius Guttman and Richard F. Haase, "Generalization of Microcounseling Skills from Training Period to Actual Counseling Setting," *Counselor Education and Supervision*, XII (December 1972), 99. Also see Carkuff, I, 104-108.

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only those clients who would not be hurt in any way from the experience of dealing with students in an unstructured twenty-minute interview. To summarize, the following three criteria for selection of clients were used:

1) Recommendation of the client by his or her counselor and assurance from the counselor that participation in this project would not be detrimental to the client insofar as the counselor could determine this.
2) The requirement that the client be regularly engaged in counseling which was defined as at least three previous interviews and no immediate prospect of termination of regular counseling.
3) The client's own willingness to participate in the experiment based upon an informed decision and as evidenced by their reading and signing the 'Information and Release Form' (see Appendix A).

Through this process an effort was made to eliminate any clients who might potentially be hurt in any way by the experience. Furthermore, since these clients had sought out counseling at a pastoral counseling center, it was assumed that they might represent a similar population seen by a parish minister. Five clients who met all three criteria above were selected for the experiment.

These five clients were then each interviewed by four to six students (this variation in number of interviews was due to scheduling limitations for interviews at the beginning of the semester). Each client saw the same students for both pre- and post-test interviews (each 20 minutes in length).[5] Pre- and post-test interviews were all conducted with a stationary camera present, although only post-test interviews were recorded.

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[5]Clients were not informed as to type of training any student received.

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The student-counselors were told before each pre-test interview:

> You will be talking with someone who is a client at a counseling center. He or she has volunteered for this experiment. There is no plan for the interview. You may say or do what you wish. The client will fill out an evaluation at the end of the interview which will tell how he or she felt toward you. There is a camera in the room. Some interviews will be taped and some not. None will be kept permanently. I will be back in 20 minutes at the end of the interview.

As can be seen, the instructions were very open-ended, as was the announcement and enlistment of help for the project in the initial announcement to the entire class. It was assumed that this type of open-ended approach would arouse some anxiety. However, the minister does not usually counsel in a highly structured situation (such as a job interviewer or a school psychologist) and it was felt that these instructions might more closely approximate this situation.

Before each post-test interview each student and client were given the same type of instructions as for the pre-test interview with the exception that they were told that the interview was being taped and would be used for later analysis of the interview and then erased.

After both pre- and post-test interviews the client immediately filled out the RQ (Relationship Questionnaire-empathy scale) and the CES (Counselor Effectiveness Scale) (see Appendices B and C). In addition, the student counselors filled out the CES (rating their training group leader) and the Leader-Group Evaluation (LGE) (Appendix D) after the post-test interview.

After the pre-test interviews students were divided into control and experimental groups and then these were further divided

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in half so that there were two control and two experimental groups. This was done according to a stratified random sampling method based upon raw scores on the CES and RQ from the pre-test.[6] The total scores for each group were as follows:

TABLE I

PRE-TEST SCORES

Experimental Group I	Experimental Group II	Control Group I	Control Group II
CES: 362	363	363	362
RQ: 217	186	209	203

TOTALS:	CES	RQ
Experimental Groups	725	403
Control Groups:	725	412

It was determined that there was a good fit within each group of proportion of students according to scores as in the total sample of students in the experiment.

5. TRAINING PROCEDURES

Trainers

Each group of six students was led by a trainer who was a

[6] L. H. Longley-Cook, *Statistical Problems* (New York: Barnes and Noble, 1970), pp. 244-246.

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graduate student in the Ph.D. program in theology and personality at the School of Theology at Claremont. Each trainer had had previous experience both as a counselor-in-training at the Pastoral Counseling Center (Claremont area) and also had previous experience in leading training groups in basic counseling skills for seminary students. Each trainer volunteered to be a part of the experiment. One of the micro-counseling groups was led by this writer who is included as one of the trainers.

Training Sessions for the Microcounseling Subjects

The twelve subjects in the microcounseling group met for six training sessions during the Spring semester, 1974. Each session lasted for two hours and forty-five minutes for a total training time of sixteen and one-half hours. During any given session, the six students in each group read a one-page manual for the particular skill to be taught during that session. They then watched a twenty-minute videotaped model which exhibited effective and ineffective (good and bad) ways of performing that skill. The students then took turns, on videotape, in which they attempted to utilize that particular skill (in a practice counseling session with another student from the group). They then watched the videotape of their seven-minute practice session and received supervision and feedback both from the trainer and from other members of the group (including discussions of values issues).

During the first two sessions, while the students were getting acquainted they were encouraged to role-play problems for the student practicing the skill. After the second interview the students were

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encouraged, although not required to work with real problems or situations which they faced in their own lives. The six sessions began in March, 1974 and ended in May, 1974. They averaged one session every other week, although this varied because of equipment availability.

Training Sessions for the Control Subjects

The control groups also began as two groups of six subjects each. However, early in the semester one student dropped the class from each group. Therefore, the control groups each had five students for the majority of the semester.

The control groups normally met for one and one-half hour sessions, although this varied somewhat according to weekly schedules. The control groups also met for a total of sixteen and one-half hours during the course of the semester so that the total training time for each group was the same. The training sessions began in March, 1974 and ended in May, 1974.

The trainers for the control groups were given no instructions as to what they should teach or how they should teach their groups. They were told that they should lead their groups in accordance with the established methods for skill practice groups and in consultation with the instructor of the course. The usual approach in the skill practice groups was the presentation of verbatim material from counseling sessions done by group members. After the presentation there was usually a critique by trainer and group members with a role-play also done at times (see Appendix N). Midterm and final evaluations by group members of the student's own growth, the group process,

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and the leader were made by each student. Much time was given to group process, resistance, and other similar issues. However, the skill practice-control groups were not therapy groups. Their stated purpose was to teach clinical counseling skills and to that end their focus was upon verbatim material, feedback, role-playing, and reality practice. Leaders for the two skills practice groups met for weekly supervision of their leadership with the teacher of the course AM240. Many of the same kinds of skills were emphasized in the skills practice groups as in the microcounseling groups. However, instruction was less specific and there was no opportunity for video modeling or video feedback.

6. INSTRUMENTATION

As has been mentioned previously, three objective measures of client-counselor relationship were used.

The first of these three was the empathy scale taken from the Relationship Questionnaire (RQ) developed by Charles Truax (1963). The empathy scale consists of forty-six items which can be answered True or False.[7] Although, as Truax notes, the Relationship Questionnaire is not reliable with severely disturbed or psychotic individuals, it does seem to have some value when used with persons who are able to report more accurately levels of therapeutic conditions offered by the counselor. This type of person might be those in outpatient counseling such as the clients used in this study.

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[7]Charles B. Truax, and Robert R. Carkuff, *Toward Effective Counseling and Psychotherapy* (Chicago: Aldine, 1968), pp. 74-79.

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The empathy scale (instead of the warmth or genuineness scales) was used because of the generally higher reliability of this scale than the others (average Pearson correlations of .68 as reported by Truax and Carkuff).[8] In addition, this scale seemed to have the most face validity to this writer.

Truax and Carkuff's definition of empathy also seemed significant to this writer. In their own words,

> Accurate empathy involves more than just the ability of the therapist to sense the client or patient's 'private world' as if it were his own. It also involves more than just his ability to know what the patient means. Accurate empathy involves both the therapist's sensitivity to current feelings and his verbal facility to communicate this understanding in a language attuned to the client's current feelings.[9]

Thus a high level of accurate empathy gives the message "I am with you." This was felt by this writer to be a prerequisite without which any other kind of therapeutic interaction could occur.

The second objective measure chosen was the Counselor Effectiveness Scale.[10] This measure was chosen for three reasons. First, it is a measure of overall client attitude toward counselor and thus gives a broader picture of the relationship than does the RQ. Second, although it is reactive to changes in client's environment, it has been shown to possess both validity and reliability.[11] The third

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[8] *Ibid.*, p. 45.

[9] *Ibid.*, p. 46.

[10] Allen E. Ivey, *Microcounseling* (Springfield, IL: Thomas, 1971), pp. 180-184.

[11] Inter-rater reliability (n=7) using parallel forms of the scale yielded a value of +.975 (Kendall's W, significant beyond .001). Validity was tested by ability to discriminate between rationally

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reason for the choice of the Counselor Effectiveness Scale was its wide use in other microcounseling experiments. Thus, the results of this experiment could more easily be compared with the results of other microcounseling experiments.

The third objective measure chosen for the experiment was a behavioral one. For purposes of this experiment a five-point Likert-type scale was developed by this writer (Appendix E). This was used with a rating sheet which listed component parts of each of the six skills taught to the microcounseling groups (Appendix F). This scale and rating sheet was tested by this writer and the leader of the other microcounseling group using three-minute random segments of videotape taken from the post-test interviews. After the initial test the scale was revised and retested on different random segments until an r of .59 was obtained.

This scale was then used to train two graduate students as raters. Rater 1 and rater 2 initially viewed the example videotapes used to teach the two microcounseling groups (six tapes of twenty minutes each). It was felt that this process would enable them to discriminate extremely effective from extremely ineffective counseling behaviors in terms of the six skills taught. After this initial training, the two raters then viewed and rated random segments from the post-test interviews for four hours. Total training time was six hours. At the end of this training time the two raters had a Pearson's

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defined good and bad models of counselor behavior (N=18). Both forms one and two had a t value beyond .001 level of significance. For more information cf. Ivey, pp. 180-184.

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r (for inter-rater reliability) of .90. No section of videotape used for training was used for the actual rating process.

The behavioral rating scale developed by this writer for this experiment had a dual purpose. It attempted to measure both quantity and quality of behavioral skills. Thus number 1 on the scale means that the behavior was "totally absent" while the other four points represent different degrees of effectiveness ranging from "inappropriate" or "disruptive" to "easy" and "spontaneous."

The actual rating process took eight hours. The format consisted of the two raters each watching three segments of videotape from each post-test interview. Each segment was three minutes in length. Segments were taken from minutes 3-5, 9-11, and 16-18 for each interview. A rating sheet was filled out at the end of each three-minute segment so that each rater rated each student three times. It was felt that taking one segment each from the beginning, middle, and terminal phases of the interview would give a representative sample of student-counselor behavior and also increase reliability through three ratings for each student.

7. SKILLS

The skills selected to be taught in this experiment were selected both on the basis of their usefulness to beginning counselors and also in the light of Chapter IV of this dissertation. Thus, the two criteria for selection could be stated in the following way:

1) the skill must be appropriate for beginning counselors. It must not be a behavior that is complex or assumes any previous training in counseling skills.

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2) the skill must be congruent with the discussion of values in Chapter IV. It must be pointed toward the value of authenticity in relationship rather than inauthenticity.

In addition to the above, a critical question was whether or not a particular skill could be behaviorally defined. If it could not, then it could not be taught using the microcounseling approach.

The first four skills chosen to be taught in this experiment have been previously taught in other microcounseling work. They are generally agreed to be among the basic elements that need to be incorporated in a beginning program in counseling skills.[12] The last two skills taught were developed by this writer in terms of the special needs of this experiment. The specific population to be taught these skills was by-and-large oriented toward ministry in one form or another. Thus, "confrontation" was skill V and "focusing upon values" was skill VI. (A complete list of skills can be found in appendices G-M.) For purposes of presentation, discussion of the "Basic Pastoral Counseling Skills Manual" will be separate from discussion of the videotapes which accompany the manual. In actual practice, however, the manual and the videotapes were used concurrently (although the skills manual was presented before the videotape, it was kept at hand for reference while the videotape was shown).

The Skills Manual

Each of the six skills taught to the microcounseling students was described in a one-page manual (appendices G-M). A brief

[12]Ivey, pp. 51-74.

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rationale for each skill from the viewpoint of appropriateness for introductory training in counseling skills is presented here:

1. *Attending Behavior:* this skill includes three types of activities: 1) physical relaxation, 2) eye contact, and 3) verbal following behavior. An initial task in establishing a relationship with a client is communicating attentiveness to the client. Attentiveness to the client is important in making initial 'contact' with the client as well as reinforcing the client in a positive manner for talking.[13]

2. *Invitations to Talk:* this skill includes two types of activities: 1) open-ended questions (questions which allow the client to express himself or herself more openly) (open-ended questions cannot be answered by a simple 'yes' or 'no'), and 2) minimal encourages (minimal encourages such as 'um-hmm' or repetition of one or two key client words help to show the counselor's interest in what the client is saying but allow the client to determine the direction of the interview). Many beginning counselors can help the client to talk initially through attending behavior but then lapse into nonparticipation. Invitations to talk encourage the client toward greater self-exploration.[14]

3. *Reflection of Feeling:* reflection of feeling is closely related to 'empathy.' This skill performs two functions: 1) it communicates that 'I am with you. I sense the world as you perceive it,' and 2) it assists the client in focusing upon his or her own feelings and emotions and thus leads to self-exploration in depth.[15]

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[13]Allen Ivey, "Microcounseling and Attending Behavior: An Approach to Prepracticum Counselor Training," *Journal of Counseling Psychology*, XV:5 (1968), 1-3.

[14]Ivey, *Microcounseling*, pp. 54-57.

[15]*Ibid.*, pp. 57-60. Also compare Rogers' description of the stages of the process from "fixity" to "flowingness" in Carl R. Rogers, *On Becoming a Person* (Boston: Houghton-Mifflin, 1961), pp. 132-142. On the different results of experiencing vs. not experiencing one's feelings see Everett L. Shostrom, *Man, the Manipulator* (Nashville: Abingdon Press, 1967), pp. 69-83.

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4. *Clarification:* this skill, in contrast to reflection of feeling, focuses upon the content or cognitive aspect of the client's communication. Paraphrasing and summarization are the two component behaviors here. The function of this skill can be stated in terms of helping the client to clarify confused verbal content, tying comments together, and highlighting issues to be dealt with. This skill is important because human beings organize their world cognitively as well as emotionally.[16]

5. *Confrontation:* this skill, at least in the literature reported to this point, has not been taught within a microcounseling framework. It was included within this experiment under the general framework of authenticity vs. inauthenticity. Confrontation was described in terms of pointing out discrepancies within the client's view of reality or between the client's and counselor's view of reality.[17]

6. *Focusing on Values:* this skill has also not been previously taught in a microcounseling framework. Although a number of different kinds of behaviors could have been taught as part of this skill, it was decided to concentrate on just two, 'awareness' and 'sharing.' In a counseling context the emphasis was put upon the skill of raising the issue of values rather than attempting to inculcate any particular values.[18]

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[16]Ivey, *Microcounseling*, pp. 60-62. Also see Carkuff, II, 52.

[17]Baker speaks of confrontation as "acts of grace" in the sense that it represents the counselor's commitment to become more involved with the client. He says that the counselor should only confront if he intends to increase his involvement with the client and if he does not confront with the idea of proving the validity of his views. See Kenneth E. Blaker, "Confrontation" in Anita M. Mitchell and C. D. Johnson (eds.) *Therapeutic Techniques* (Fullerton, CA: C.P.G.A. Assn., 1973), pp. 149-160. On "sharing" as confrontation see Sidney Jourard, "On the Problem of Reinforcement by the Psychotherapist of Healthy Behavior in the Patient" in Franklin Shaw, *Behavioristic Approaches to Counseling and Psychotherapy* (University, AL: University of Alabama Press, 1961), pp. 8-19. Also see Gerald Adler and Paul G. Myerson, *Confrontation in Psychotherapy* (New York: Science House, 1973), pp. 12-13. Adler and Myerson discuss various aspects of procedures in dealing with aspects of distorted inner and outer reality in the client.

[18]"Awareness" as I have defined it in the manual includes the "Prizing" and "Choosing" aspects of values clarification as defined in Louis E. Raths, Merrill Harmin, and Sidney B. Simon, *Values and Teaching* (Columbus, OH: Merrill, 1966), pp. 27-33. Kirschenbaum

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The sequence of presentation of skills in the skills manual follows roughly the progression of a normal counseling interview (although every counseling session may not include every element of the manual to the same extent). The possibility that the students involved might receive no other training in counseling skills during their seminary experience was also a consideration in attempting to include as many skills as possible in the manual. If nothing else, each student would have, when completing the six sessions, a basic awareness of some of the central and critical skills involved in counseling.

The Videotapes

A twenty-minute videotape was made which demonstrated both effective and ineffective ways of performing the skill being demonstrated in that session. The models for the videotapes were graduate students in the Ph.D. program in personality and theology at the School of Theology at Claremont. Five different students participated as models for the videotapes. Each had had previous experience and clinical training. Each twenty-minute videotape represented twenty-five hours of preparation, taping, and editing time. Each tape was made in the following way: 1) the one-page description of the skill

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discusses "sharing" as the "offering of value alternatives which the other person may accept or reject." Howard Kirschenbaum, "Beyond Values Clarification" in Sidney B. Simon and Howard Kirschenbaum (eds.) *Readings in Values Clarification* (Minneapolis: Winston Press, 1973), p. 100. Also see W. Ray Rucker, "Value Clarification" in Mitchell and Johnson, pp. 127-140. For a good discussion of how different psychotherapists react to the issue of values in counseling see: Charlotte Buhler, *Values in Psychotherapy* (New York: Free Press of Glencoe, 1962), pp. 1-28.

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was given to the two graduate students who had agreed to tape that particular skill. The skill was discussed with the two students and questions were answered by this writer. A number of possible role-playing situations and actual life problems of the two students were discussed with reference to their relevance for the particular skill.[19] Several segments were decided upon. The two students were then taped for one to one and one-half hours as they sometimes role-played and sometimes actually counseled each other. This tape was then edited down to twenty-minutes which included a brief introduction by this writer and then segments showing both effective and ineffective ways of performing the skill.[20] Demonstration segments varied in length from a few seconds to several minutes depending upon the skill being demonstrated.

8. OTHER VALIDITY MEASURES

As a final part of the research design, an attempt was made to assess the validity of the results of the experiment through assessing both client effect and trainer effect. It was assumed that if there were no significant differences in the way that the clients rated the students that response set was not a factor in the way the clients

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[19]Each student who helped with the example tapes signed a release so that the tape could be shown publicly.

[20]All tapes were made in the Mudd Communications Building at the School of Theology at Claremont with the equipment and assistance of the audio-visual department of the school. Reference used for technical questions regarding videotaping was Ida Oswald and Suzanne Wilson, *This Bag is Not a Toy* (New York: Council of Social Work Education, 1971). The six example videotapes are the possession of this writer and may be viewed upon request.

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scored the student counselors.[21] Thus more validity could be ascribed to the actual results obtained.

The other validity measure concerned trainer effect. This was assessed by asking students to rate their trainers using the CES (this was done after the post-test interview). Thus, at least in terms of student's feelings toward their trainers, significant differences between the four trainers in their relationships with the students could be differentiated.

Although not an objective measure in the same sense as the RQ and the CES, students were also given the chance to express their feelings in their own words toward both trainer and training group. The results of this questionnaire (the leader-group evaluation) (LGE) will also be reported in discussing the results of the experiment.

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[21] Response set has been described as the "tendency to make a particular kind of response to a test." Benjamin Kleinmutz, *Personality Measurement* (Homewood, IL: Dorsey Press, 1967), p. 248. Two important components of response set are "acquiescence" (yeasaying) and "social desirability" (unconscious faking).

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CHAPTER VI

EXPERIMENTAL RESULTS

The results of this experiment have been organized around two fundamental questions. First, did those subjects who received the experimental treatment (microcounseling group) demonstrate greater generalization of the six basic counseling skills than those subjects who received the control treatment (hypothesis one, page 80)? Two, did any generalization of these skills result in differences in the client's perceptions of the student-counselors (hypotheses two, three, and four, page 80)? In addition, two other questions were asked which attempted to account for any "nuisance" variables that might occur. The first question involved trainer effect and asked whether or not there was any significant difference in student's perceptions of their trainers between experimental and control groups. The second question involved client effect and asked if there was any significant difference in the way clients rated student-counselors.

1. DATA PERTAINING TO THE GENERALIZATION OF THE SIX BASIC SKILLS

After the two raters had rated each of the three three-minute segments for each student, the frequencies (in terms of total scores for each skill) were tabulated. A "t" test for the difference between the means was then performed between the experimental and control

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groups for each of the six skills. The results of these t-tests for each skill are given in Table II.

TABLE II

BEHAVIORAL ANALYSIS OF POST-TRAINING SKILL LEVELS

Skill	t-Score	DF	Control M	Control SD	Exp. M	Exp. SD	N
I	-0.4355	20	33.65	3.3	34.29	3.54	22
II	-2.2844	20	18.8	3.05	21.88	3.22	22
III	-1.5911	20	6.4	2.34	8.33	3.19	22
IV	-1.3592	20	9.8	3.26	12.13	4.5	22
V	-1.1393	20	6.7	1.03	8.17	3.95	22
VI	0.2877	20	7.7	2.8	7.38	2.49	22

Note: critical value of t @ .05 level $t \geq 2.086$ (20 df)
critical value of t @ .10 level $t \geq 1.7247$ (20 df)

A minus t score indicates superior performance on the part of the microcounseling group. The one skill where there was a significant difference at .05 level was in skill number II. Skill number II involves invitations to talk and is a skill which is oriented toward expressing interest in the client and helping the client to express himself or her self more openly.

At the same time, there was movement in the direction of the microcounseling group in five out of the six skills (and in skill VI the difference was so small that for practical purposes it did not exist at all). An added factor is the high degree of inter-rater

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reliability which gives added reliability to the scores in Table II.[1]

Thus, in terms of our hypothesis, the subjects in the microcounseling group demonstrated, at the .05 level of significance, a greater competence in counseling skill number II than did the skills practice group. Furthermore, in four of the other five skills the microcounseling group demonstrated a higher level of functioning than did the skills practice group, although not reaching an .05 level of significance.

It is also helpful to look at the individual mean scores achieved by the students in the experimental and control groups through the behavioral rating of the post-test interviews. These scores are given in Table III.[2]

2. DATA PERTAINING TO CLIENT'S PERCEPTIONS OF STUDENT-COUNSELORS

As has been previously mentioned, the two objective instruments used to measure client's perceptions of and feelings toward the student-counselors were the RQ and the CES. These two instruments were

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[1]The Pearson's r for inter-rater reliability between rater number 1 and rater number 2 was .96. This was due, at least in part, to the large number of ratings of #1 on the skills (#1 = absent). However, this r could not have been obtained without a high degree of agreement throughout the scale.

[2]The five points on the rating scale were defined as follows: 1 = ABSENT, 2 = INAPPROPRIATE OR DISRUPTIVE, 3 = MECHANICAL OR AWKWARD, 4 = APPROPRIATE, 5 = EASY AND SPONTANEOUS. Each of these adjectives attempted to describe the quality with which the student exhibited the skill in question. Cf. appendices "E" and "F."

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TABLE III

MEAN VALUES OF SCORES OBTAINED THROUGH BEHAVIORAL RATINGS

Skill	Control Group	Experimental Group
I	3.73	3.81
II	3.13	3.65
III	2.13	2.77
IV	1.63	2.02
V	1.12	1.36
VI	1.28	1.23

It is interesting to note that the mean scores decrease, Skills I-VI.

filled out twice, once after the pre-test interview and once after the post-test interview.

It was noted after the pre-test interview and during the random placement of students into the two experimental and two control groups that the scores fell naturally into three groups (high, medium, and low) according to both RQ and CES. Below is a table showing frequency of students in each category.[3] Thus it was decided after the pre-test to analyze the remaining data in terms of the three groups in order to also determine whether or not there were different perceptions of student-counselors by clients with regard to "high," "medium," and "low" scoring students. In this way some determination

[3]It should be noted that the RQ and CES are scored differently. A low score on the CES indicates that the student performed well, while a low score on the RQ indicates that a student performed poorly.

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TABLE IV

FREQUENCY OF STUDENTS IN EACH CELL: HIGH, MEDIUM, LOW

Counselor Effectiveness Scale			Relationship Questionnaire		
	Control	Exp.		Control	Exp.
High (25-44)	3	4	High (40-44)	4	4
Medium (51-63)	5	4	Medium (33-38)	5	4
Low (72-101)	4	4	Low (18-28)	3	4

could be made if the effects of the two different types of treatment (microcounseling and skills practice) had a differential effect upon different kinds of students.[4] In order to incorporate this data a multivariate analysis of variance (MANOVA) was performed on the post-test data for both the CES and RQ. Its purpose was to determine whether there was a significant difference for any of the three groups (high, medium, low) with respect to the type of training they received. Or, stated from the client's point of view, did the type of training the students received make any difference in the way the clients perceived them as measured by the Relationship Questionnaire, Empathy

[4]This approach had added validity because of the correlation between the CES and the RQ on the pre-test ($r = -.60$, significant at .002). A negative correlation in this instance indicates that the lower the CES score, the higher the RQ score. That is, people who do well on the CES also do well on the RQ and vice-versa. The post-test correlation was even higher ($r = -.75$, significant at .001).

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Scale and the Counselor Effectiveness Scale? The results are given in Tables V and VI.

TABLE V

CLIENT PERCEPTIONS OF STUDENT EMPATHY, PRE-POST, AS MEASURED BY RELATIONSHIP QUESTIONNAIRE (RQ): SUMMARY OF SIMPLE EFFECTS BY MANOVA

Group	DF	MS	F	Significance
"High" (B_1)	1	149.894	2.703	.120 N/S
"Medium" (B_2)	1	144.515	2.606	.126 N/S
"Low" (B_3)	1	358.730	6.469	.022*
Overall "B" Effect	2	179.369	3.234	.066 N/S
Control vs. Exp. Effect	1	23.565	0.425	.524 N/S
Interaction Effect	2	20.954	0.378	.691 N/S

*Interpretation:
B_3, the poor groups responded differentially (in terms of clients perceptions) to the different training (control vs. exp.). Poor students increase in empathy (as perceived by clients) as a result of microcounseling training while they show no change as a result of skills practice training. The difference is significant at .022. Neither microcounseling or skills practice training makes a significant difference in perceived level of student empathy (at least in the amount of 16-1/2 hours training time) for "medium" and "high" scoring students.

The effect with regard to "low" students described in Table V above can be seen even more clearly in graph form on the following page (Figure 2).

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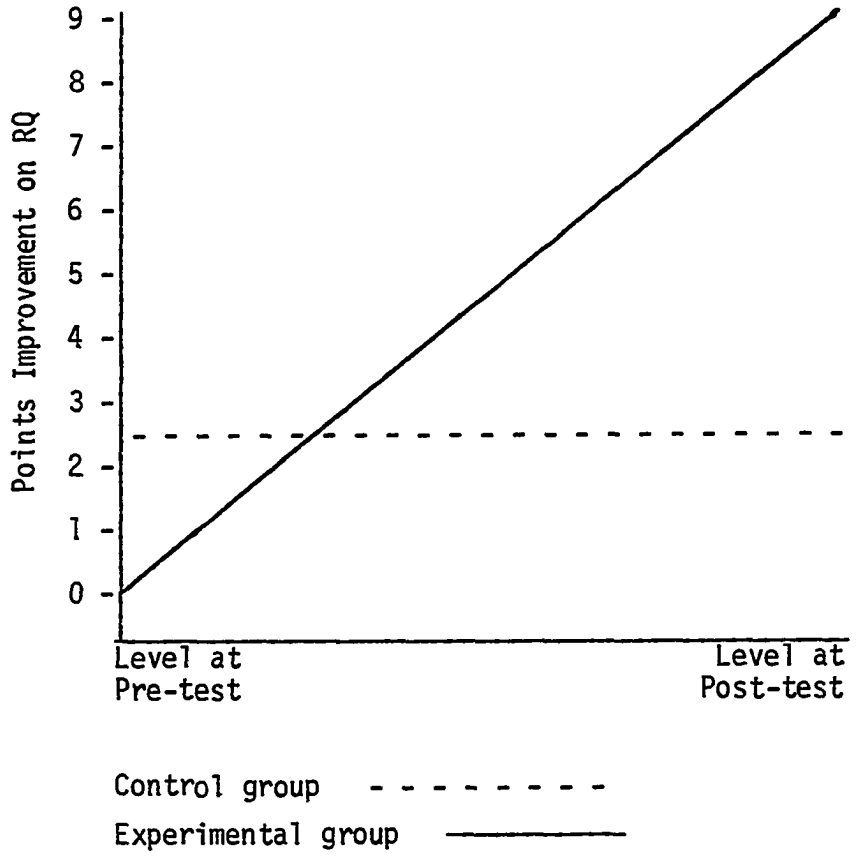

Figure 2

CHANGE IN CLIENT'S RATINGS OF STUDENTS IN LOW GROUP WITH REGARD TO LEVEL OF EMPATHY PRE-TEST TO POST-TEST (USING THE RQ)

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TABLE VI.

OVERALL CLIENT PERCEPTION OF STUDENTS AS MEASURED BY THE COUNSELOR EFFECTIVENESS SCALE (CES): SUMMARY OF SIMPLE EFFECTS BY MANOVA

Group	DF	MS	F	Significance
"High" (B_1)	1	235.842	1.105	.329 N/S
"Medium" (B_2)	1	109.038	.469	.503 N/S
"Low" (B_3)	1	26.737	.115	.719 N/S
Overall "B" Effect	2	129.215	.556	.584 N/S
Control vs. Exp. Effect	1	361.302	1.55	.230 N/S
Interaction Effect	2	1148.200	4.94	.021*

*Interpretation:
Sign-interaction effect significant at .021. No significant main effects. Type of training has no significant effect upon how students are perceived by clients in terms of CES.

Thus in terms of experimental vs. control groups, when divided into "high," "medium," and "low" scoring groups, clients did not express a more favorable opinion of one group than any other. Training seemed to have no effect upon how students were viewed by clients in terms of the CES, at least at a level $p < .05$. Figure 3 on the following page shows Table VI in graph form. It is evident that low scoring groups react differentially to type of training and this is where the sign-interaction effect is evident (as compared to medium and high students).

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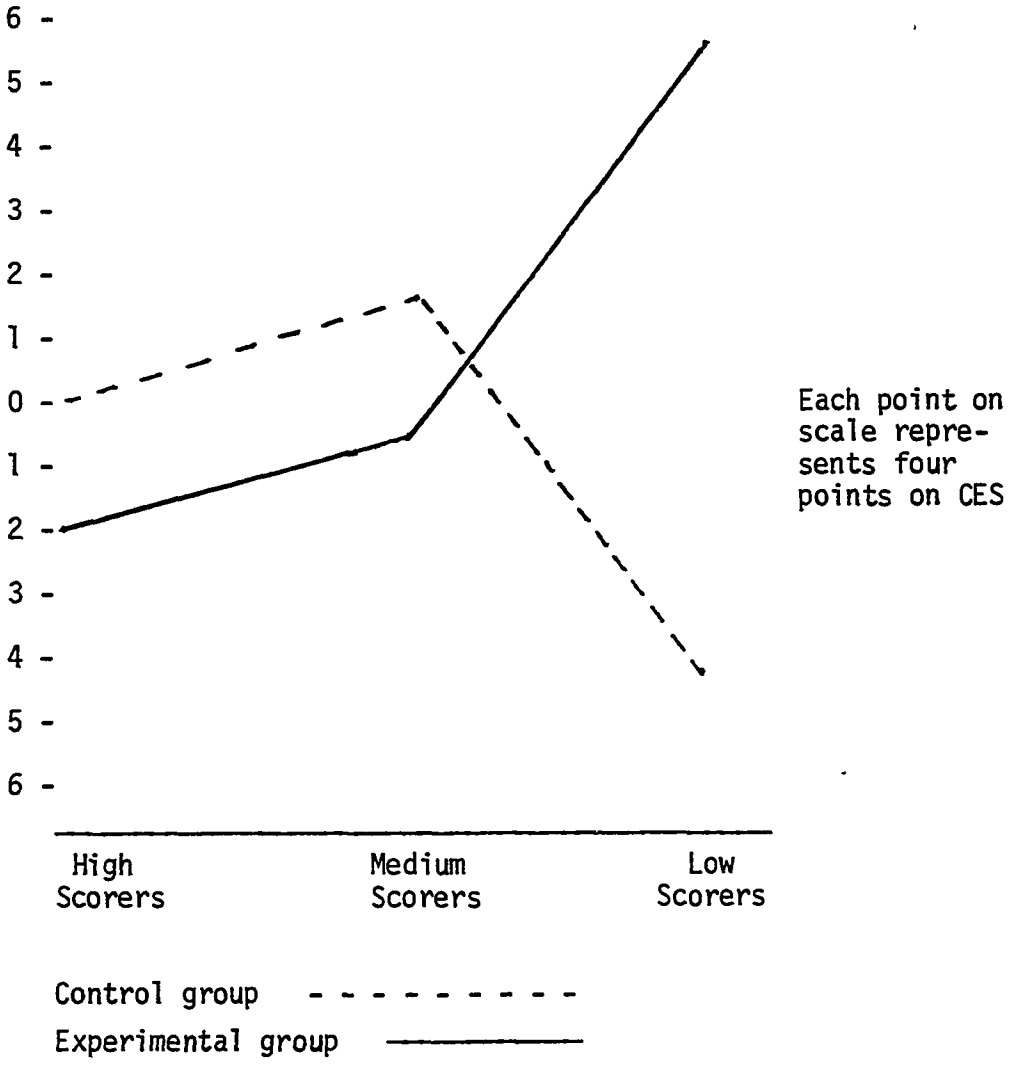

Figure 3

CHANGE IN CLIENT'S RATINGS OF STUDENTS IN HIGH, MEDIUM, AND LOW GROUPS ON COUNSELOR EFFECTIVENESS SCALE (CES) PRE-TEST TO POST-TEST

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3. DATA PERTAINING TO TRAINER EFFECT

Trainer effect refers to whether the relationship to the trainer/group leader was a significant factor in student learning (rather than type of training). This was measured through a post-test CES given to each student. A "t" test for difference between means was performed with no significant differences at $p < .05$ (t-score = .747; DF = 19; Exp. M = .54; Control M = 58.7; Exp. variance = 17.164; Control variance = 10.499). According to student perceptions, trainer relationship was not a significant factor and thus more validity could be ascribed to results achieved.

4. DATA PERTAINING TO CLIENT EFFECT

Client effect refers to whether or not there was a significant difference in the way individual clients tended to rate students. If "response set" was not a factor and there was no significant difference in the way clients tended to rate students, then more validity could be ascribed to the results achieved.

A one-way ANOVA was performed for both RQ and CES on the post-test with regard to client effect. The results are given in Table VII. There is no significant client effect in any condition. Therefore, we can assume that differences in the way that clients rated students on the RQ and CES was not a factor in any significant differences we may have obtained.

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TABLE VII

SUMMARY, CLIENT EFFECT: ONE-WAY ANOVA

Group		F	Significance
Control Scores			
	RQ	0.1678	N/S (5.19 needed
	CES	2.1336	N/S for .05 level)
Experimental Scores			
	RQ	1.35	N/S (4.12 needed
	CES	1.6366	N/S for .05 level)

5. DATA PERTAINING TO LEADER-GROUP EVALUATIONS

Although not an objective measure in the same sense as the behavioral rating, the RQ, or the CES, the Leader-Group Evaluation offers some important data expressed in individual terms about subject response to type of training. Although this data cannot be standardized, it can give valuable feedback concerning how student-participants felt about their training experience and what they liked and didn't like.

The Leader-Group Evaluation (Appendix D) is composed of six open-ended questions. Each question will be listed and then typical responses from the experimental and control groups will be listed.[5]

[5]Twenty-two students filled out the LGE at the conclusion of the post-test interview. Not every student answered each question.

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1. THE THINGS THAT WERE MOST HELPFUL OR USEFUL IN THIS GROUP WERE:

   Experimental

   'the video modeling,' 'six concrete skills,' 'skills were broken down well,' 'seeing oneself on videotape and then leader and group feedback,' 'the support and trust of the group.'

   Control

   'the freedom and honest sharing within the group,' 'the guidance of our leader,' 'the verbatims, role-playing and practicing,' 'the honest feedback from others,' 'the field trips.'

2. THE THINGS THAT WERE LEAST HELPFUL OR USEFUL WERE:

   Experimental

   'too large a group for this type of format,' 'too much time spent on "poor" responses in practicing,' 'fourth session not productive,' 'sometimes repetitive,' 'example tapes could be briefer sometimes.'

   Control

   'the leader's pre-planned exercises were irrelevant,' 'personal problems came up and we had to deal with those instead of doing skill practice,' 'unorganized time,' 'unwillingness of group to participate sometimes.'

3. I WOULD LIKE TO SEE THE FOLLOWING CHANGES THE NEXT TIME A GROUP LIKE THIS IS DONE:

   Experimental

   'fewer people so sessions not so long,' 'no major changes at all,' 'shorter sessions,' 'less time for negative practice and more time for positive.'

   Control

   'at least one session on video,' 'get to know each other more informally,' 'more field plunges,' 'illustrate desirable skills and then practice them.'

4. IN THE GROUP I HAVE GREATLY FELT:

   Experimental

   'accepted and challenged,' 'a serious opportunity to learn some skills,' 'supported in my attempt to learn,' 'improvement

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in skills,' 'truly loved,' 'more aware of myself and my skills,' 'challenged.'

Control

'listened to,' 'rejected when I wanted help,' 'respected,' 'a real concern for growth,' 'warmth,' 'a deep sense of involvement,' 'nervous about evaluating others,' 'free to make mistakes.'

5. I WOULD EVALUATE MY GROUP LEADER IN THE FOLLOWING WAY:

Experimental

'effective, attentive, excellent,' 'genuinely caring and real,' 'honest,' 'easy-going,' 'concerned,' 'knowledgeable, and experienced,' 'shared self,' 'organized,' 'good dude.'

Control

'excellent,' 'sometimes a lack of tact,' 'acted as if failure was immanent,' 'hesitant at first,' 'fun,' 'caring,' 'cognitively understanding but emotionally hesitant,' 'showed improvement,' 'benevolent dictator.'

6. OTHER COMMENTS, CRITICISMS, SUGGESTIONS:

Experimental

'move into personal problems for role-play sooner,' 'glad for the experience,' 'this method has real promise,' 'just thanks,' 'a great program,' 'more animation on tapes,' 'more comments on example tapes.'

Control

'more time in group and less in class,' 'want a guide for a leader rather than an answer man,' 'none,' 'helpful to work through feelings,' 'worthwhile.'

The impression of this writer in attempting to list typical responses (generally, those listed more than once), was that the experimental group appreciated two things the most: 1) the focus upon specific skills, and 2) the opportunity to view themselves on videotape and thus to actually see what they were doing (although they appreciated group feedback too). The control group seemed to

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appreciate the interpersonal aspects of the group experience more. They also appreciated opportunities to focus specifically as in the verbatims and role-playing. It is interesting to note that the experimental group used more positive adjectives to describe their group leaders, while the control group mixed positive descriptions with negative feelings about the leader's authoritarianism and lack of confidence. These, however, are subjective impressions. At the same time, there is a basic difference in that much of the confrontation in the experimental group occurs in viewing oneself on videotape and less occurs from unreinforced feedback from leaders and members. Therefore, leaders in the experimental group work within a more highly structured situation with less room for projecting on the part of the students. There may have also been real differences between leaders which were undetectable by any other means.

6. CONCLUSIONS

Any conclusions that we can draw from the statistical analysis of our findings need to be considered within the context of the hypotheses stated on page 80. In breaking down the central hypothesis, *hypothesis one* had to do with experimental subjects vs. control subjects using a behavioral rating scale (page 80). Experimental subjects were expected to score significantly higher on each of the six basic skills rated. The hypothesis is rejected for five of the six skills, taking as our minimum level of significance the .05 level. Skill II (Invitations to Talk) was the only skill in which we can feel fairly

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certain that experimental subjects performed significantly better than control subjects. At the same time, in five of the six skills the microcounseling students performed at higher levels than the skills practice students. And with skill VI the difference was so small as to tell us in effect that both groups functioned at similar levels.

It is also interesting to note on page 100 that the mean scores for both experimental and control groups decrease as we move from skill I through skill VI (with the slight exception between skills V and VI in the control group). In a general way this decrease corresponds to the level of complexity of the skill. Both groups function at a level near "appropriate" on skill I while this moves steadily downward until with skill VI they are functioning at a level that is close to "absent" and certainly not even approaching "present but inappropriate and disruptive." These results need to be seen, however, in the light that the less complex and more initial skills (initial in the sense that they initiate and help to keep the interview moving) would naturally tend to be repeated more often and thus receive more present ratings (no matter at what level). Skills such as confrontation and focusing on values would naturally show up later on in the interview and perhaps only after several interviews. The primary focus here was not on the absolute number of times a skill appears, but upon whether or not there was a significant difference between the two types of training.

On the basis of the above behavioral ratings, *hypotheses two, three,* and *four* were stated for students in the "high," "medium,"

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and "low" categories. The students in both the control groups and the experimental groups were then matched on this basis (e.g. high-high). The only point of difference was found with regard to the poor students and the empathy scale of the Relationship Questionnaire. Poor students appear to respond differentially to microcounseling vs. skills practice training. The students who underwent the micro-counseling training improved significantly on the empathy scale while the skills practice students did not change at all. This difference is significant at .022. Stated in another way, within the limitations of this experiment, poor students can increase their level of empathy through microcounseling training while skills practice training seems to make no significant difference in their level of empathy (in both cases, as perceived by clients). Thus, in terms of the RQ (empathy scale) hypothesis number four was confirmed. It was not confirmed on the CES for any of the three groups ("high," "medium," "low"), nor on the RQ for the other two groups ("medium," "high"). There was a sign-interaction effect on CES.

The basic hypothesis from which sub-hypotheses one through four were drawn, is confirmed in some respects and rejected in others. Various interpretations of the results obtained will be considered in the concluding chapter.

7. SUMMARY

This chapter has presented the design and results of the experiment in training students in basic counseling skills. The basic

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paradigm, basic hypotheses, subjects, testing interviews, training methods, instrumentation, and the six microcounseling skills were presented in the design section. The results section of this chapter presented the behavioral ratings results, the client's perceptions of the student-counselors (by RQ and CES), and validity measures designed to account for other variables besides training. The behavioral rating results showed that the microcounseling students improved to a greater extent than did the skills practice students on five of six skills (although only one difference was significant at .05). In terms of client's perceptions, the only significant difference was that the microcounseling students who began at the "poor" level were seen to have improved significantly in empathy while the skills practice students did not improve in empathy at all.

Overall, where there is movement in terms of differences between microcounseling and skills practice, the movement is usually toward microcounseling's greater effectiveness. However, in many areas there was no significant difference between the two types of training.

Finally, summaries of the perceptions of the students themselves were presented. Microcounseling students generally seemed to appreciate the specificity of the skills and the videotape feedback. Skills practice students appreciated the interpersonal aspects of their groups and also appreciated opportunities for focus on specific skills when this did occur. Microcounseling students generally seemed to feel more positively toward their group leaders (trainers) than did

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the skills practice students. The degree of difference, however, is unclear since subjective self-report is impossible to quantify.

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CHAPTER VII

CONCLUSIONS AND IMPLICATIONS

1. CONCLUSIONS

Experimental Results

The experiment which is the core of this study is concerned not only with outcome as such, but also with the reason or basis for a given change or lack of change.[1] Therefore, this chapter will discuss not only the changes which did or did not occur, but also possible reasons for change or lack of change.

By way of summary, the research showed that within the limits of sixteen and one-half hours of training the following changes occurred:

> 1) the behavioral analysis indicated that on five of six skills the microcounseling students performed in a superior manner. However, on only one of these skills was the difference between the microcounseling and skills practice groups significant at .05 or better. On the sixth skill the skills practice students performed better than the microcounseling students. However, the difference was so slight that practically speaking there was no difference. It was also noted that the mean scores for the skills decreased skills I-VI.
>
> 2) the rating of students by clients on the empathy scale of the Relationship Questionnaire showed that the 'poor' students in the microcounseling group increased in empathy while the skills practice students remained at the same level as before

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[1] Helen D. Sargent, and others (eds.) *Prediction in Psychotherapy Research* (New York: International Universities Press, 1968), p. 37.

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training. This difference was significant at .022. The 'medium' and 'high' scoring students in both groups showed no change in empathy pre- to post.

3) the rating of students by clients on the Counselor Effectiveness Scale showed no significant differences for any of the three categories of students in either microcounseling or skills practice groups. However, there was a sign-interaction effect significant at .026. When this difference was viewed on the graph in Figure 3, it was evident that once again poor students (those who scored low initially on the CES) reacted differentially to type of training with the microcounseling students performing better after training while the skills practice students decreased. The difference between the two groups, however, was not significant because of the great amount of variance. Nevertheless, poor students do react differentially to the two types of training.

Taken together, the results seem to generally show small differences between the two training groups. However, in the behavioral analysis the trend is clearly toward the microcounseling group's increased effectiveness as compared to the skills practice groups. With both the RQ and CES the results appear to show that sixteen and one-half hours of training of either type seemed to make relatively little difference in terms of how students were perceived by clients. With students who scored in the low category microcounseling appears to have some support as a more effective methodology for training in empathy and perhaps in overall relationship (although more research is needed here).

Explanation of Results

When discussing reasons for change or lack of change, it should be made clear that the training time in this study was very brief (16-1/2 hours). As Carkuff notes, most training programs in the past have ranged from twenty hours to two years in training

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time.[2] Carkuff recommends at least thirty hours of training time in core facilitative conditions.[3] The *total* number of training hours in this experiment, however, was dictated by the requirements of time limitations of the class. Thus when viewing the results obtained in the perspective of the brief training time, two points stand out:

> 1) the results actually obtained reflect considerable potency in view of the brief training time, and
> 2) the trends that the results reflect should be taken seriously with the perspective that given more training time they might also become more significant (although further experimentation should be undertaken to verify this).

Although the purpose of this experiment was to compare two different types of training within the limitations that normally prevail in terms of time, future experimentation might explore the effects of more extended training times.

Another factor in assessing the results of the experiment is the fact that change occurred with regard to "low" students but not with "medium" or "high" students. This finding seems to contradict much recent research in that it is the higher level functioning trainees who usually demonstrate the most gain in training (with high level functioning trainers) rather than low level functioning trainees.[4] Some of the difference between the low level students in the microcounseling groups and the low level students in the skills

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[2]Robert Carkuff, *Helping and Human Relations* (New York: Holt, Rinehart and Winston, 1969), II, 274-276.

[3]*Ibid.*, II, 275.

[4]*Ibid.*, I, 159.

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practice groups may be accounted for by level of trainer functioning.[5] An attempt was made to account for the possibility of the influence of this factor through a post-test CES by which each student rated his or her trainer. There was no significant difference which seems to show that, at least in terms of student perceptions, difference in level of trainer functioning was not a significant factor in results achieved. Therefore, any differences obtained are more likely due to differences in training methodology. This would seem to have logical support, since the microcounseling approach concentrates more specifically on basic skills using media which help the student to discriminate effective from ineffective behaviors. As Mark Frankel says with regard to the use of videotape with modeling and operant feedback procedures,

> Because these procedures are appealing and present information in a nontechnical, concrete, easy-to-understand way, they may be of special value in teaching paraprofessional mental health workers with no prior training.[6]

Perhaps the simplicity and concreteness combined with the opportunity to view oneself immediately after "trying on" the skill is especially helpful to low functioning students. At the same time, Truax and Carkuff's studies that suggest that trainees who work with trainers possessing high levels of empathy, respect, and genuineness increase in effectiveness to a greater extent than those working with trainers

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[5] *Ibid.*, I, 158-159.

[6] Mark Frankel, "Effects of Videotape Modeling and Self-confrontation Techniques on Microcounseling Behavior," *Journal of Counseling Psychology*, XVII:5 (1971), 470.

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low in these qualities should not be forgotten.[7] No attempt was made to assess these qualities in an absolute sense in any of the trainers in either experimental or control groups. For purposes of this study it was felt adequate to determine only whether or not there were any significant differences between trainers as rated by students.[8] Nevertheless, this writer is in agreement with Truax and Carkuff that the *quality* of the trainer-trainee relationship is a *sine qua non* for effective learning (even though difficult to gauge empirically).

Some Alternative Explanations

Another factor in explaining the change or lack of change in both microcounseling and skills practice students could be the kind of instrumentation used. Both the RQ and the CES are phenomenologically oriented. That is, they attempt to gauge what kind of "impression" the student counselor made upon the client rather than having the client count behaviors or in any other way focus upon behaviors rather than feelings and overall perceptions. While this approach probably gave up something in accuracy in terms of behaviors, it did try to approach more closely the more important factor of how the client feels toward the counselor.[9] Another way of translating

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[7]Carkuff, II, 9.

[8]The methodology here was similar to that used by John R. Moreland, *Video Programmed Instruction in Elementary Psychotherapeutic and Related Clinical Skills* (Ann Arbor: University Microfilms, 1973), pp. 139-140.

[9]Charles B. Truax, "The Outcome Effects of Counselor or Therapist Accurate Empathy, Nonpossessive Warmth, and Genuineness," in

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behaviors into feelings has been stated by Truax and Carkuff in the following words,

> . . . the therapists or counselors who are high in empathy, warmth, and genuineness are more effective in psychotherapy because they themselves are personally more potent positive reinforcers; and also because they elicit through reciprocal effect a high degree of positive affect in the patient, which increases the level of the patient's positive self-reinforcement, decreases anxiety, and increases the level of positive affect communicated to others, thereby reciprocally increasing the positive affect and positive reinforcement received from others.[10]

Thus, the student-counselors who rated highest on empathy (RQ) and overall relationship (CES) were the ones who had also learned and integrated the specific behavioral skills the most effectively too. Furthermore, the rating of perceptions and feelings was felt to be a more natural way for clients to operate than to do behavioral counts. Thus, it also probably gave a better and more accurate picture of real client reaction to the student counselors.

Another result that needs to be discussed is the decrease in effectiveness on the behavioral scale for skills I-VI (with one minor exception). This decrease is steady with each succeeding skill receiving a lower rating than the previous skill. This decrease is viewed by this writer as natural since the skills progress from simpler to more complex. Attending behavior, the first skill, forms the basis for the second skill, invitations to talk, and so on. The first skills help the counselor and counselee to form a relationship

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J. Matarazzo (ed.) *Psychotherapy 1971* (New York: Aldine-Atherton, 1971), p. 241.

[10]Charles B. Truax and Robert R. Carkuff, *Toward Effective Counseling and Psychotherapy* (Chicago: Aldine, 1967), p. 161.

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(skills I and II). After this has been accomplished the basic thrust is then upon helping the counselee to begin to focus upon the problem(s) (skills III and IV). After this has been done the counselor begins to introduce himself or herself more concretely in terms of skills V and VI (for a complete listing of skills see appendices H through M).

Another factor involved in the decrease in effectiveness for skills I-VI is that the basic skills may be more easily discriminated than the more complex skills. This reason is a little different than the reason just stated in the preceding paragraph in that the preceding paragraph's focus was upon trainee ability. This reason involves the ease with which the skill itself may be discriminated and imitated. While attending behavior can be easily stated in behavioral terms, focusing upon values (skill VI) is not as easily stated in behavioral terms. Thus, part of the problem may also be attributable to definition difficulties.[11]

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[11]As part of this factor the question of the experimenter's skill in writing behavioral definitions may be involved (in addition to his skill in producing and editing videotape models). However, there was no way to determine this factor short of having two different experimenters write the skill definitions and produce different videotape models. This could not be done within the context of this experiment. At the same time, each reader may judge for himself the effectiveness of the skill definitions and video models. Every effort was made to write the skills up as clearly as possible and to produce clear video models. At the same time, this writer was in the process of learning this methodology as the experiment progressed.

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General Summary of Conclusions

The overall purpose of this study was to assess the effectiveness of a more traditional approach to training ministerial students in basic counseling skills as compared with the effectiveness of a more behaviorally oriented approach (microcounseling). The final outcome of the experiment was seen in terms of added data which might assist in the improvement of the training of ministerial students in the future.

The actual experiment showed that within the parameters of sixteen and one-half hours of training relatively little change can be expected on the part of students in terms of improvement of basic skills. Training (of either type) seems to have relatively little effect, especially upon "medium" and "high" scoring students (that is students who appear to enter training with greater empathy and overall interpersonal effectiveness). On the other hand, microcounseling seems to have a beneficial effect upon students who initially score "low" in empathy and overall interpersonal effectiveness. Microcounseling appears to be especially helpful in terms of increasing student (again, in the "low" category) empathy. It does this too, in a relatively short training period. This result is significant when it is remembered that empathic ability is a *sine qua non* for a good counseling relationship. The ability to sense the client's current feelings and then to communicate this understanding in words attuned to the client's feelings (Truax and Carkuff's definition of empathy quoted in Chapter Five) is a quality without

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which a good counseling relationship cannot be established. Thus, the ability of the microcounseling approach to develop this quality more effectively than the skills practice approach is something very important. It is usually the students most lacking in empathy that would be expected to do least well in the counseling relationship. If these students can be helped to increase their empathy potential quickly and effectively through a microcounseling approach then this approach has great potential value for training ministerial students in basic counseling skills.

In the context of overall summary, a word also needs to be said about skill II, the skill which the microcounseling students did significantly better on than did the skills practice students. Both groups seemed to do fairly well overall on attending behavior, the initial skill when meeting a client. Skill number II, invitations to talk is intended, after initial contact is made, to provide room for client self-exploration without categories being imposed by the counselor.[12] This skill attempts to direct attention to the client's needs and wishes rather than those of the counselor. Open-ended questions and minimal encourages are designed to facilitate the client's communication and ideas more fully and completely. Without this kind of communication, empathy on the part of the counselor would be restricted. Thus, perhaps it is this skill that is reflected in the client's perception of the "low" scoring microcounseling students

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[12]Allen Ivey, *Microcounseling* (Springfield, IL: Thomas, 1971), pp. 54-57.

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possessing greater empathy than the skills practice students.[13]

Finally, in terms of the results taken as a whole it can be said that the microcounseling students appeared to profit from their training more than did the skills practice students. Where differences arose it was the microcounseling students who became more proficient. Although the changes were small, this is to be expected when viewed within the context of the very limited amount of training time. At the same time, this limited training time increases the importance of the results achieved, especially with low scoring students. With this summary, we will now look at the results of the experiment in the light of previous microcounseling research.

Results in the Light of Previous Research

Previous research on the effectiveness of microcounseling has been conducted in a number of different kinds of settings. Aldridge (1971) attempted to teach the skill of attending behavior to junior high school students. He had eight experimental subjects and eight subjects which received no training at all. The results, after eight hours of training, showed that the microcounseling students had fewer eye-contact breaks, number of arm and hand movements (perhaps reflecting greater relaxation), and number of topic changes. In addition, the microcounseling students were rated as more effective by those whom they interviewed than were the placebo group.[14] This

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[13] Truax and Carkuff, p. 285.

[14] Ivey, *Microcounseling*, pp. 191-193.

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research shows that microcounseling is an effective approach in training even young students in at least one of the basic microcounseling skills.

Sadker (1971) attempted to teach elementary school children the skill of higher-order questioning (questions that ask for more than facts) which asked for evaluation, comparison, and cause-effect relationships. This kind of questioning is a variant of the open-ended questioning of microcounseling. Four students composed the experimental group and four the placebo (control) group. Thirty-two training sessions were conducted. Sadker also used a token economy in this experiment. The most important result of Sadker's work was the post-training evaluation which showed that newly acquired skills rapidly diminish if not reinforced by the environment after training.[15]

Another important experiment involving microcounseling was that of Moreland (mentioned previously). This study, conducted at the University of Oregon Medical School compared the effectiveness of microtraining as compared to more traditional methods of training psychiatric students. The results showed that both groups improved interviewing skills as a result of training. However, the twelve students in the microcounseling group improved on twenty of twenty-two dependent variables which the control group improved on only eleven. This experiment represents the first systematic attempt to compare microcounseling with another mode of training in a controlled setting.[16]

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[15] *Ibid.*, pp. 193-195.

[16] Moreland, pp. 129-133.

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Another interesting series of experiments was conducted by Ivey, Normington, Miller, and Morrill in the teaching of attending behavior, summarization of feeling, and reflection of feeling. One interesting result of this series of experiments was the conclusion that attention is in and of itself a possible reason for the success or failure of counseling. Furthermore, counseling may actually be an extinction process rather than a reinforcement process in that counselors tend to pay attention and thus reinforce certain behaviors while neglecting others (hopefully less healthy ones). As an example of this the authors of the article write,

> . . . an analytic client dreams in Freudian symbols, a Jungian client in mythological symbolism, and a Gestalt client in a wholistic fashion.[17]

Another finding of this research is that practice sessions as limited as five minutes could be effective in teaching basic skills.[18]

Another experiment conducted by Miller, Morrill, Ivey, Normington, and Uhlemann raised the question of the differences between students in their initial ability to establish and maintain relationships (four hours of microtraining did not appear to affect this significantly). Their conclusion that greater use of modeling might affect this factor was taken into account in the present study.[19]

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[17]Allen Ivey, "Microcounseling and Attending Behavior: An Approach to Prepracticum Counselor Training," *Journal of Counseling Psychology*, XV:5 (1968), 11.

[18]*Ibid.*, pp. 11-12.

[19]C. Dean Miller and others, "Microcounseling: Techniques in Assessing Client's Attitudes Towards Guidance Tests," *Counselor Education and Supervision*, XIII (September 1973), 22.

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Microcounseling has also been used in the context of an audiotaped program rather than a videotaped program. Elsenrath, Coker, and Martinsen found that audio models helped students to facilitate greater client verbalization and also assisted students in making fewer interviewer errors.[20]

The present experiment was conducted in the light of these important previous experiments. One of the weaknesses of previous research in this area (with the exception of Moreland's research) was that there was no comparison group for the microcounseling group. In the present research the microcounseling group was specifically compared with a group receiving the normal kind of training undergone by ministerial students at a particular institution. In this respect, although the research was experimental, it was also as naturalistic as possible so that the results could be more easily extrapolated to normal training procedures and training programs.

Another consideration taken into account from previous research is that actual clients in counseling were used to evaluate the learning the students gained or did not gain. This use of clients has not been prevalent in previous research. However, as Ivey says, "The real test of effectiveness of an interviewing approach is the impact it has upon clients."[21] Through the use of actual clients it

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[20]Dennis E. Elsenrath, David L. Coker, and William D. Martinsen, "Microteaching Interviewing Skills," *Journal of Counseling Psychology*, XIX:2 (1972), 150-155.

[21]Ivey, *Microcounseling*, p. 119.

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was also possible to incorporate a generalization factor not possible if students were tested only at the end of each training session.

The results of the present experiment are significant in comparison with previous research in one important respect. Moreland was the first to compare a microcounseling group with a more traditional approach to training (as used at the University of Oregon Medical School). However, in the use of the CES he did not differentiate between "low," "medium," and "high" scoring students. Thus he did not note any significant differences between experimental and control groups on the CES. In this experiment students were divided into "low," "medium," and "high" scoring students for both the RQ and CES and significant differences were discovered through the use of a MANOVA. Thus, this experiment reflects a more complete analysis of data (in this instance) than does Moreland's.

Overall, this experiment has taken into account the previous research in microcounseling. The presentation of video models, the use of operant feedback, the use of actual clients, and the instrumentation used all reflect the results of previous research in this area. Two new skills were attempted, however, that were felt to be especially useful to ministerial students, given the religious and social roles they fulfill in the churches and communities they might serve in the future. This is not to say, however, that confrontation and focusing upon values are not important skills for other counselors and therapists. With this summary of results in the light of other microcounseling research, we shall now turn to an examination of our results

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in the light of our previous discussion of a values context for microcounseling.

Results in the Light of a Values Context

In Chapter V the problem of the microcounseling approach was seen to center around the fact that it is a behavior modification approach and that behavior modification approaches are basically amoral or value-blind. Thus the problem became one of establishing value criteria for the approach (the theological section of Chapter V) and giving consideration as to how these criteria might be effectively implemented in a training program.

Authenticity as an overarching criterion for relationship was explored from a psychological, philosophical, and theological point of view. It was seen that authenticity can be thought of in terms of relatedness (Bugental) and love. Heidegger's definition of authentic existence as opposed to inauthentic existence and the difference as a relationship of "care" toward the world was also noted. The I-Thou relationship as opposed to the I-It relationship was also seen as a helpful way to conceptualize this difference. Authenticity as a theological concept as used especially by Bultmann was seen to center around "my response to the neighbor's claim upon me" in terms of love (in terms of a decision in each new situation). Authenticity is thus obedience to the claim of God as made known in the claim of the neighbor.

In terms of the perspective for the microcounseling or

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experimental group, the criteria of authenticity was implemented in terms of the perspective for each skill that it was an attempt to increase each person's options in being able to meet the neighbor's need and claim. In addition, involvement was on the basis of each person's realization of the common relatedness with every other person. Skills were presented as ways which would lend themselves to authentic relationship in terms of self-discovery (through modeling and operant feedback), understanding (through feedback from other group members and common discussion), and communication (through keeping the goals of the skills in mind throughout the experiment). It was also considered to be of central importance that each participant retain the right not to perform the skill as exhibited and to find his or her own way of relating.

Implementation of the criterion of authenticity through skills alternatives was effected by creating dissonance through video models and the group leader's style of leadership. The criterion was also implemented through action within each session by way of encouraging each participant to practice the skill on videotape.

The results of the experiment lend themselves to the conclusion that, at least in terms of the low scorers in the microcounseling group, the participants did relate more authentically as a result of training. This is evident in the client's evaluations of the low-scoring microcounseling students in that after training they were more able to sense the client's current feelings and also to communicate this understanding in ways which the client can understand.

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Empathy in this sense can be thought of as another way of defining care, of being open to the claim of the neighbor in terms of his or her expressed feelings. Although training for medium and high scoring students did not effect significant changes in this respect, the fact that it did for low scoring students (presumably the most difficult to change) suggests that a microcounseling approach can operate effectively within the context of values which are theologically defined and effectively implemented. Perhaps the successful relationship between a behavior modification approach and the establishment of norms for such an approach has been stated most succinctly by Tillich when he says,

> . . . the word 'freedom' was used for the way in which the spirit acts upon the psychological material. Such freedom is possible only because there are norms to which the spirit subjects itself just in order to be free within the limits of its biological and psychological destiny. Freedom and subjection to valid norms are one and the same thing.[22]

Therefore, perhaps the subjection to a training program, at least for low scoring students, also results in the subjection, in behavioral terms, to a definition of authenticity not experienced previously. Perhaps then, the students experience the new skills learned in terms of freedom to be empathic and caring in ways that they were not able to experience before. In any case, value norms are essential when a behavioral approach is used since it is, in and of itself, value free. Behavioral approaches may be used for all kinds of different goals and

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[22]Paul Tillich, *Systematic Theology* (New York: Harper & Row, 1963), III, 28.

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ends. Therefore, it is imperative that thought be given to criteria for this approach. This is just the point at which theological reflection becomes so important in this methodology. As Tillich points out, "The object of theology is what concerns us ultimately."[23] At the same time, this limiting of the concern of theology also allows it, in this instance, to deal more effectively with just those kinds of questions which the methodology, in and of itself, is inadequate to answer. Except for Ivey's brief definition of intentionality (see Chapter III), microcounseling has not addressed itself to issues of norms and values in the skills it appears to teach with considerable effectiveness. Therefore, it is imperative that theology begin to address itself, as an attempt was made in this study, to form value questions for a behavioral approach.

2. IMPLICATIONS FOR FUTURE TRAINING AND RESEARCH

The implications of the present study for the future training of theological students are several. First, the present study has shown, within strict experimental criteria, that a microcounseling approach is superior to the skills practice approach in training students who are initially low in empathy and overall interpersonal skills. Methods need to be incorporated into present training programs which first of all take into account the varying levels of abilities of students in basic counseling skills. Secondly, these methods need

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[23] *Ibid.*, I, 12.

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to be directed differentially to the different levels of abilities of students. Different approaches are appropriate with low level students than are appropriate for medium and high level students.

The second basic implication of this study is that little is still known about how medium and high scoring students function best or learn the most from the training situation. More research needs to be conducted in this area.

Finally, length of training needs to be extended for all students. Sixteen and one-half hours does not appear to be an adequate length of time in which to train students in basic counseling skills. If the minister is as important a resource in the total context of the helping professions as Chapter I of this study implies, then more time must be given to training him or her in order to increase overall effectiveness.

Incorporating these implications of the results of this study into future research and training might develop a model with some of the following characteristics:

1. Some initial testing of ministerial students within their first course in pastoral counseling to separate 'low,' 'medium' and 'high' scoring students in terms of interpersonal functioning. Students should then be routed into different training programs according to their base skill levels.

This study showed that students at different levels of interpersonal skills react differentially to type of training. It is imperative, therefore, that type of training be geared to the student's base level of interpersonal functioning. Low scoring students tend to remain the same or even decrease on empathy and overall functioning as a

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result of skills practice training, while microcounseling students increase. Therefore, it would seem imperative that low scoring students especially receive a type of training which emphasizes discrete skills and positive feedback without the type of interpersonal confrontation commonly experienced in the skills practice groups.

Perhaps an alternative to this would be a kind of pre-test before a student enrolls in any pastoral counseling class. On the basis of the test, then, the student could be tracked into classes specifically designed to make up deficiencies on the one hand, and allow students with more initial interpersonal skills to do more specialized work at an earlier level.

The second feature of this model would include periodic evaluations of students during their years of theological training:

2. Since pastoral counseling is a skill-centered discipline as well as a content-centered discipline, students should be periodically evaluated with reference to their skills.

This evaluation would be primarily for the student's benefit so that he or she could feel a certain amount of basic competency in this area by the time of graduation (as he or she does in other theological areas). Another important factor here comes from this writer's own experience with ministers who return for further training after graduation. It is the minister who already has some basic competencies who is more likely to want more training while the minister low in this area tends not to want to engage in further training.

The third part of this model would incorporate continuing research into more effective means of training ministerial students in

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basic pastoral counseling skills. Although this study is significant in several respects, including the fact that it is one of the few attempts to study experimentally two different types of training for ministers in pastoral counseling skills, it is still only a beginning. Many questions remain unanswered. It is the opinion of this writer that increasing the length of training is imperative. However, this question still remains to be answered in terms of hard data. It is also the opinion of this writer, given the trends that appeared in sixteen and one-half hours of training, that a microcounseling approach is a more effective and efficient approach than the skills practice approach. Yet this too remains to be seen in terms of hard data. Perhaps some modifications of the microcounseling approach along with certain aspects of the skills practice approach would prove to be most effective with students at a medium or high base level of interpersonal skills. Thus the third part of this model would include the following:

3. A program of continuing research into new methods of training should be established, along with empirically oriented methods of monitoring present methods of training.

In any case, what we are recommending above all, is that type of training be geared more specifically to level of student functioning. Up to this point, this has not been considered an important factor. It should be. The results of this study appear to show that type of training can be an important factor in changing level of student functioning. It also shows that a behavioral approach combined with use of media seems to be more effective than traditional methods for students who lack effective interpersonal skills. These factors

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should be taken into consideration in the future in any training program.

In addition to the above, it also seems appropriate that more consideration be given to the whole issue of values in pastoral counseling. If this research showed anything in this area, it showed the difficulty in training future pastoral counselors to focus upon values in working with their clients. Apparently neither the skills practice groups nor the microcounseling groups are very effective, as they presently stand, in teaching this skill.

Finally, although this is outside of the boundaries of this dissertation in terms of any extended discussion, future attempts to teach microcounseling skills should recognize the importance of clear example tapes. It was this writer's experience that even with some basic initial knowledge that expertise in this area is only gained with much work and practice.

3. SUMMARY OF DISSERTATION

This study centered around the experimental exploration of a central hypothesis which stated that, according to certain defined objective measures, students in an experimental training group (microcounseling) were expected to perform better than students who had trained in a control group (skills practice group). The experiment was conducted during the Spring semester, 1974, at the School of Theology at Claremont with an initial group of twenty-four students. The results, although not clearly in favor of the microcounseling

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students in every instance, generally showed them to increase in abilities in terms of a behavioral analysis. The low scoring students in the microcounseling group also increased in empathy, and to a lesser degree, in overall relationship.

By way of context for the experiment a review was made of other counselor training literature and also of previous work in microcounseling. It was also noted that the weakness of the behavioral approach (which the microcounseling approach is) is that it has no value norms. Attention was given to this problem in Chapter IV and a discussion of value criteria from a theological view and implementation of these criteria from the viewpoint of educational contributions was constructed. In the final chapter attention was given to possible explanations for the results of the experiment along with value related conclusions and implications for future research and training.

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APPENDIXES

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APPENDIX A

INFORMATION AND RELEASE FORM: CLIENTS FOR TRAINING EXPERIMENT

Dear Client:

You are presently in counseling with one or more counselors at the Pastoral Counseling Center (Claremont area). I am doing a study as part of my Ph.D. program for which I need several persons who are already in counseling. My research involves different methods of training students (at the School of Theology at Claremont) in basic counseling skills.

For my research involving two different methods of training students, I need several persons who are willing to be interviewed by about four students each. Each interview will last 20 minutes. Each interview will be videotaped. After each interview you would be asked to fill out two brief questionnaires regarding your reactions to the student who just interviewed you. Your reaction will not affect the student's grade.

In these interviews you may say as much or as little as you like. You may talk about anything you wish to talk about.

If you are willing, you will participate for two evenings in February and again for two evenings in May. You will interview the same students in February and May. Please be reasonably sure you can give two evenings in both February and May. Your personal schedule will be accommodated as much as we possibly can.

If you are willing to participate in the project, please read and sign the statement below and give your full name, address, and phone number. If you are under 18 years of age please have at least one parent sign too. I appreciate your willingness to participate and look forward to meeting you in person. If you do sign below I will contact you by phone.

Cordially,
Harold T. Kriesel (621-4581)

- -

(Detach this part and return to your counselor below)

The undersigned has been informed that the counselors in the Training Experiment supervised by Harold T. Kriesel (in part) and conducted at the School of Theology at Claremont, are students at the School of Theology. I understand that each interview with me may be video-taped

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and used in the experiment. I also understand that the video-tapes will *not* be used for any other purposes, will be kept confidential and will be destroyed at the end of the experiment (July, 1974). I hereby authorize and consent to the audio and video taping and monitoring of my sessions with the students in this experiment.

NAME:_____PARENT'S SIGNATURE:_____

ADDRESS:_____PHONE NUMBER:_____

WITNESS:_____

Dated at_____, California, _____, 1974.

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APPENDIX B

RELATIONSHIP QUESTIONNAIRE

People react differently to various persons that they meet. Below are a number of statements that describe how you may feel about the person who just interviewed you. Read each statement and then decide whether it is true or false when applied to the person who just interviewed you. If it is mostly true, then mark it true. If it is mostly not true, then mark it false. Please answer *each* question.

	T	F	
1.	___	___	He understands my words but does not know how I feel.
2.	___	___	He understands me.
3.	___	___	He understands exactly how I see things.
4.	___	___	He may understand me but he does not know how I feel.
5.	___	___	He often misunderstands what I am trying to say.
6.	___	___	Sometimes he will argue with me just to prove he is right.
7.	___	___	He can read me like a book.
8.	___	___	He ignores some of my feelings.
9.	___	___	He knows more about me than I do myself.
10.	___	___	Sometimes he is so much "with me" in my feelings, that I am not at all distracted by his presence.
11.	___	___	Even when I cannot say quite what I mean, he knows how I feel.
12.	___	___	He usually helps me to know how I am feeling by putting my feelings into words for me.
13.	___	___	He must understand me, but I often think he is wrong.
14.	___	___	He seems to follow almost every feeling I have while I am with him.
15.	___	___	He usually uses just the right words when he tries to understand how I am feeling.
16.	___	___	Sometimes he is so much "with me" that with only the slightest hint he is able to accurately sense some of my deepest feelings.
17.	___	___	I often cannot understand what he is trying to tell me.

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	T	F	
18.	___	___	Whatever he says usually fits right in with what I am feeling.
19.	___	___	He sometimes seems more interested in what he himself says than in what I say.
20.	___	___	He sometimes pretends to understand me, when he really does not.
21.	___	___	He usually knows exactly what I mean, sometimes even before I finish saying it.
22.	___	___	He often leads me into talking about some of my deepest feelings.
23.	___	___	He sometimes completely understands me so that he knows what I am feeling even when I am hiding my feelings.
24.	___	___	He helps me to know myself better by sometimes pointing to feelings within me that I had been unaware of.
25.	___	___	I can learn a lot about myself from talking with him.
26.	___	___	When he sees me he seems to be "just doing a job."
27.	___	___	He never knows when to stop talking about something which is not very meaningful to me.
28.	___	___	He sometimes cuts me off abruptly just when I am leading up to something very important to me.
29.	___	___	There are lots of things I could tell him, but I am not sure how he would react to them, so I keep them to myself.
30.	___	___	He constantly reminds me that we are friends though I have a feeling that he drags this into the conversation.
31.	___	___	He sometimes tries to make a joke out of something I feel really upset about.
32.	___	___	He often points out what a lot of help he is giving me even though it doesn't feel like it to me.
33.	___	___	If I had a chance to be with a different counselor, I would.
34.	___	___	He uses the same words over and over again, till I'm bored.
35.	___	___	Usually I can lie to him and he never knows the difference.
36.	___	___	I think he is dumb.

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	T	F	
37.	___	___	He probably laughs about the things that I have to say to him.
38.	___	___	I don't think he knows what is the matter with me.
39.	___	___	There are times when I don't have to speak, he knows how I feel.
40.	___	___	He knows what it feels like to be ill.
41.	___	___	He interrupts me whenever I am talking about something that really means a lot to me.
42.	___	___	There are times when he is silent for long periods, and then says things that don't have much to do with what we have been talking about.
43.	___	___	Often he makes me feel stupid the way he uses strange or big words.
44.	___	___	He must think life is easy the way he talks about my problems.
45.	___	___	He will talk to me, but otherwise he seems pretty far away from me.
46.	___	___	Even though he pays attention to me, he seems to be just another person to talk with, an outsider.

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APPENDIX C

COUNSELOR EFFECTIVENESS SCALE

Thank you for filling this out. On the next page you will find another questionnaire of a different kind. In this next questionnaire you will find pairs or traits which may describe the person with whom you have just talked. In between each two words are seven spaces. Please check the appropriate space according to how you feel toward that person. Below is an example question.

MATURE ___:___:___:___:___:___:___ IMMATURE

For example, if you felt the person you talked to was *average* in maturity-immaturity, you might check the space in the middle. If you felt he or she was *slightly* more mature than immature, then you might check the space immediately to the left of the middle space. If you felt the person was *considerably* more mature than average, then you might check two spaces over from the middle. If you felt the person was *very* mature, then you might check the space farthest over to the left. The same is true for checking the spaces to the right if you felt the opposite. Please read each pair of traits carefully as they may be switched (e.g. IMMATURE may be on the left-hand side and MATURE may be on the right-hand side). Now please begin.

SENSITIVE ___:___:___:___:___:___:___ INSENSITIVE
RELEVANT ___:___:___:___:___:___:___ IRRELEVANT
NERVOUS ___:___:___:___:___:___:___ CALM
CONFIDENT ___:___:___:___:___:___:___ HESITANT
SKILLED ___:___:___:___:___:___:___ UNSKILLED
ATTENTIVE ___:___:___:___:___:___:___ UNATTENTIVE
COMFORTABLE ___:___:___:___:___:___:___ UNCOMFORTABLE
INTERESTING ___:___:___:___:___:___:___ DULL
CONFUSED ___:___:___:___:___:___:___ SENSIBLE

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CONFIDENT	___:___:___:___:___:___:___	DOUBTS HIS ABILITY
GLOOMY	___:___:___:___:___:___:___	CHEERFUL
CALM	___:___:___:___:___:___:___	JITTERY
INTELLIGENT	___:___:___:___:___:___:___	UNINTELLIGENT
IRRESPONSIBLE	___:___:___:___:___:___:___	RESPONSIBLE
SINCERE	___:___:___:___:___:___:___	INSINCERE
APATHETIC	___:___:___:___:___:___:___	ENTHUSIASTIC
TENSE	___:___:___:___:___:___:___	RELAXED
COLORFUL	___:___:___:___:___:___:___	COLORLESS
BORING	___:___:___:___:___:___:___	INTERESTING
FORMED	___:___:___:___:___:___:___	FORMLESS
UNREAL	___:___:___:___:___:___:___	REAL
SOCIABLE	___:___:___:___:___:___:___	UNSOCIABLE
SHALLOW	___:___:___:___:___:___:___	DEEP
CARELESS	___:___:___:___:___:___:___	CAREFUL
POLITE	___:___:___:___:___:___:___	RUDE

NAME OF CLIENT FILLING OUT FORM _____ AGE _____

LENGTH OF TIME IN COUNSELING AT CENTER _____

NAME OF COUNSELOR _____

Please do not fill in anything below this line----------

NAME OF STUDENT _____

DATE INTERVIEW CONDUCTED _____

NAME OF SUPERVISOR MONITORING _____

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APPENDIX D

LEADER-GROUP EVALUATION

1. The things that were most helpful or useful in this group were:

2. The things that were least helpful or useful were:

3. I would like to see the following changes the next time a group like this is done:

4. In the group I have greatly felt:

5. I would evaluate my group leader in the following way:

6. Other comments, criticisms, suggestions:

NAME: _____

I was in the ___skills practice group ___microcounseling group

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APPENDIX E

BEHAVIORAL RATING FORM

Please rate each student on the behaviors listed below.

1-POOR 2-BELOW AVERAGE 3-AVERAGE 4-ABOVE AVERAGE 5-EXCELLENT

	1	2	3	4	5
I. ATTENDING BEHAVIOR					
Physically Relaxed					
Eye Contact					
Verbal Following Behavior					
II. INVITATIONS TO TALK					
Open-ended Questions					
Minimal Encourages					
III. REFLECTION OF FEELING					
Focusing Upon Feelings					
IV. CLARIFICATION					
Paraphrasing					
Summarization					
V. CONFRONTATION					
Focusing Upon Internal Contradictions (questions, statements)					
Sharing of Self (reality oriented)					
VI. FOCUSING UPON VALUES					
Introducing Value Issues Through Questions or Reflective Statements					
Sharing of Personal Values					

Rater's Name:_____ Date:_____

(please do not fill in this section)

Students Name:_____ Student's Number _____

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APPENDIX F

BEHAVIORS SCALE

Rating Scale Definitions for Rating Sheet

1. = ABSENT
2. = INAPPROPRIATE OR DISRUPTIVE
3. = MECHANICAL OR AWKWARD
4. = APPROPRIATE
5. = EASY AND SPONTANEOUS

Below you will find sentence definitions of each point on the scale which may help you to more clearly define the one and two word definitions above.

1. ABSENT: The behavior being rated is not exhibited in any form during the segment you just watched.

2. INAPPROPRIATE OR DISRUPTIVE: The behavior being rated is exhibited during the segment you just watched, but in a way that was inappropriate or disruptive to the flow of the interview at that point.

3. MECHANICAL OR AWKWARD: The behavior being rated is exhibited during the segment you just watched. It was not inappropriate or disruptive but did appear mechanical or awkward.

4. APPROPRIATE: The behavior being rated is exhibited during the segment you just watched and was appropriate to the situation and not awkward.

5. EASY AND SPONTANEOUS: The behavior being rated is exhibited during the segment you just watched. It appeared easy and spontaneous, as though well integrated.

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APPENDIX G

BASIC PASTORAL COUNSELING SKILLS MANUAL

INTRODUCTION

In the following six sessions you will be introduced to a number of behavioral skills which have been found to be helpful in counseling relationships. A number of these skills are applicable to all counseling relationships. Others have been designed to be helpful especially for the pastoral counselor in his or her work.

In each of the following sessions you will first read a brief description of the skill to be learned in that session. You will then view a video-tape of two people practicing both good and poor examples of the skill. The poor example of the skill will always be shown first, then the good example. Various people are shown in the example tapes. The person playing the role of the counselor is always sitting on the left-hand side.

After you have viewed the example tape, you will be asked to practice the skill shown on the tape with another person from your group. This brief practice session will also be video-taped so that you may watch yourself and see how you did. The practice session for each student is brief with a total time of seven minutes. It is suggested that you use the first half (3-1/2 minutes) of your practice time attempting to do poor examples of the skill. In the last half of your practice time attempt to practice good examples of the skill. By doing this you will "get the feel" of both not doing and doing the behavioral skill being taught.

After you have practiced the skill, you will watch a video tape of your practice session. After you and the group have viewed this together, time will be allowed for feedback for you on how you did. The time for feedback is brief, about five minutes for each student. Therefore, it is important for the group to keep their comments brief and to the point. The emphasis is upon "what" or "how" you did what you did. Please avoid comments that try to figure out "why" a person did what he or she did. Also, the emphasis is upon the positive, rather than the negative. We are not as interested in failures as we are successes. Compliments are encouraged! We are here to learn from and with each other.

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APPENDIX H

BASIC PASTORAL COUNSELING SKILLS MANUAL

PART I: ATTENDING BEHAVIOR

Good attending behavior communicates to the person that you are interested in him or her as a person. It demonstrates that you are interested in what he or she has to say. By using attending behavior you can show the person that you respect him or her. It is also helpful in establishing a secure atmosphere for the client and can facilitate free expression of whatever the client wants to talk about.

The following are three types of activities which characterize good attending behavior:

1. The counselor should be physically relaxed and seated in a natural posture. If the counselor is comfortable, he or she will better be able to focus upon the person with whom he or she is talking. Also, if the counselor is physically relaxed and comfortable he or she will communicate this to the client.

2. The counselor should initiate and maintain eye contact with the client. If you are going to listen to someone, look at them. However, eye contact, to be most effective, should be varied. Staring fixedly or with undue intensity should be avoided as it may make the client uneasy.

3. The final activity which characterizes good attending behavior is the counselor's use of comments which follow directly from what the client is saying. By using comments which follow from what the client is saying the counselor communicates that he or she is listening to the client. By directing one's comments and questions to areas discussed by the client, the counselor also helps him or her to focus upon an area and develop it.

To summarize, the counselor's goal is to listen attentively and to communicate the attentiveness through: 1) a relaxed posture, and 2) eye contact, and 3) following what the client has to say by taking your cues from him or her. Good attending behavior will result in the client feeling that you are "being with" him or her.

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APPENDIX I

BASIC PASTORAL COUNSELING SKILLS MANUAL

PART II: INVITATIONS TO TALK

The client usually comes into an interview with something that he or she wishes to talk about. It may be a personal problem or a difficult situation. In successful counseling the client spends much time in self-exploration and self-definition in relation to his or her problem. Part of the counselor's task is to facilitate this process. This task can be helped through the use of "invitations to talk."

There are two types of activities which can be characterized as invitations to talk:

1. OPEN-ENDED QUESTIONS. Open-ended questions provide *room* for the client to express his or her real self with a minimum of interference by the counselor. Closed-ended questions, on the other hand, tend to impose the categories of the counselor upon the client. The following are examples of open- and closed-ended questions:

   Open: How do you feel toward your mother?

   Closed: Do you like your mother?

   One obvious clue to closed-ended questions is that they can be answered by a simple "yes" or "no." Open-ended questions can help:

   a) begin an interview (What would you like to talk about today?)
   b) help the client to elaborate (How did you feel then?)
   c) help the client to give examples (What do you mean when you say you are depressed?)

2. MINIMAL ENCOURAGES. After the client begins to talk, the counselor can further facilitate talking through "minimal encourages." "Minimal" refers both to how much the counselor says and also to how much direction he or she imposes. The counselor really needs to say very little to encourage a client to continue talking, elaborating, or explaining. The less minimal encourages are, the more they tend to move the client away from where he or she is and toward where the counselor is. Examples of minimal encourages are:

   a) uh huh. Oh? So? And then?
   b) repetition of one or two key words of the client

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c) tell me more
d) repetition of last sentence spoken by client
e) nonverbally: nodding the head

Both the use of open-ended questions and minimal encourages assume that the counselor is actually interested in and attending to what the client is telling the counselor.

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APPENDIX J

BASIC PASTORAL COUNSELING SKILLS MANUAL

PART III: REFLECTION OF FEELING

The sooner a client feels that he is being listened to by the counselor, the sooner he or she will feel the support necessary to explore his or her problem(s). By reflecting back to the counselee the feelings that the counselor hears, the counselor conveys to the counselee that he or she is trying to understand in depth. Thus a basic relationship of care and trust is established. Reflection of feeling also helps the counselor to check out perceptions.

There are two errors which the beginning counselor frequently makes. The first of these is to confuse information gathering with reflection of feeling. Compiling facts about the counselee or the problem is not reflection of feeling. The second common error is to confuse the labeling of feelings with reflection of feeling. Giving a feeling a label such as "sad" or "angry" or "happy" is not necessarily reflection of feeling.

One person has stated that "desiring to understand" another is at the heart of reflection of feeling. Listening between the words or between the lines and to how the client says what he or she does is being "with him." In general, the counselor can determine if he or she is using this technique successfully by whether or not the client begins to express more feelings, and to recognize the feelings that are expressed.

Below are two examples of good reflection of feeling:

Client: I just can't seem to forget it. It is always there.

Counselor: Like a heavy weight on your shoulders.

Client: When he asked me, I just stood there and looked at him.

Counselor: You could hardly believe what you were hearing.

And below is a bad example of reflection of feeling:

Client: Even though older, I felt drawn to him.

Counselor: You were looking for another father.

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APPENDIX K

BASIC PASTORAL COUNSELING SKILLS MANUAL

PART IV: CLARIFICATION

In skill number three the focus of concern was upon the emotional aspect of the client's communication. Skill number four focuses upon clarification of the *content* or *cognitive* aspect of the client's message. Although skills three and four overlap in that reflection of feeling necessarily includes some content, and clarification also recognizes the client's feeling, there is a difference between the two skills. In clarification the counselor's focus is upon the "what" of the counselee's message rather than the feelings associated with it.

Clarification as a skill has two component parts. The first is *paraphrasing*. To paraphrase means to feed back the essence of what the client has just said. This may be done either briefly in one sentence or in a longer manner using several sentences. The second component skill of clarification is *summarization*. By summarizing what the client has said the counselor helps to condense and crystallize the essence in a more coherent and integrated manner. It helps to put the facts together. Summarization involves several sentences.

Paraphrasing and summarization of content are helpful to the client in several ways. They are further indications to the client that you are with him or her and trying to understand. They can also help to clarify confusing content and tie together a number of different comments. Thus important issues can be highlighted for the counselee and he or she can be assisted in new awarenesses. The acts of paraphrasing and summarization are also another way to check the accuracy of the counselor's perceptions. However, the overall focus of paraphrasing and summarization of content are for the purpose of helping the client to clarify for himself or herself what he or she is talking about. Thus this skill is called "clarification."

Below is a good example of the use of paraphrasing:

Client: One moment she wants to and then in the next she doesn't.

Counselor: She appears pretty inconsistent to you.

Below is a good example of summarization:

Client: Yesterday we went for a walk and he said he was going to pay it. Then today he says no. Then a few minutes ago his sister says he is leaving town. Now you say you don't owe it in the first place (to husband).

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Counselor: (to client) You've got so much conflicting information you don't know what the truth is.

If you as a counselor can help a counselee to clarify for himself or herself what he or she is dealing with, you will be performing an important service.

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APPENDIX L

BASIC PASTORAL COUNSELING SKILLS MANUAL

PART V: CONFRONTATION

Confrontation as a basic skill in counseling rests upon the previous skills learned in this manual. Confrontation will not be effective unless it rests upon the foundation of attending behavior, invitations to talk, reflection of feeling, and clarification. This is because all of these previous skills, besides their individual functions, help to create a warm and trusting relationship between client and counselee. It is upon this kind of relationship that confrontation between counselor and client must rest.

The essence of confrontation has been described as not accepting the client at less than he or she can be. To this end the counselor will employ all of his or her resources to enable the counselee to function at the highest levels of productivity and creativity possible.

Confrontation as a skill focuses upon *internal* contradictions within the counselee's own frame of reference. Confrontation involves first of all the *counselor's perceptions* of what the counselee is saying. The counselor then shares with the counselee through *questions* or *statements* points or areas where he or she feels the counselee is not perceiving things clearly or acting responsibly. Confrontation may also occur in the counselor's *sharing* of his or her own struggles with related problems.

Confrontation does not mean giving the counselee a demand or command regarding his or her perceptions or behavior. Rather, it means introducing reality where the counselee is thinking, feeling, or behaving unrealistically. There is always the chance, however, that the counselor may be incorrect in his or her confrontation. He or she should be ready to acknowledge this when it does occur.

Neither does confrontation mean that the counselor lectures the client for long lengths of time. Again, the starting point for confrontation is the client's own world and not that of the counselor. The purpose of confrontation is always in the direction of the *client's self-confrontation.* The counselor needs to remember at this point that the client is always finally responsible for his or her life and not the counselor. The client is always free to accept or reject the direction that the counselor is offering.

Below is a poor example of confrontation:

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Client: I've been feeling depressed for a long time now.
Counselor: You shouldn't feel depressed. I love you.

And below is an example of effective confrontation:

Client: My wife never washes the floor so our marriage stinks.
Counselor: I'd rather hear right now what *you* do in your marriage.

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APPENDIX M

BASIC PASTORAL COUNSELING SKILLS MANUAL

PART VI: FOCUSING UPON VALUES

Values are defined in many different ways. However, in counseling the focus is upon the value issues as the counselee raises and defines them. Another way of saying this is that a client's behavioral preferences many times reflect his or her values or what he or she holds to be of importance. As with other skills, the beginning point for focusing upon values is the client and where he or she is at rather than the needs of the counselor.

Many of the implicit values dealt with in the counseling relationship are never specified although struggled with by both counselor and counselee (e.g. self-expression, honesty, responsibility for self). In addition, many of the behaviors of the counselor reflect values (i.e. each of the behavioral skills previously discussed in this manual can be thought of as reflecting values: attending behavior, invitations to talk, reflection of feeling, clarification, and confrontation).

It is necessary to realize that both counselor and counselee bring to the counseling relationship a whole set of values which may range from personal values (e.g. self-discovery, self-realization) to moral values (e.g. honesty, integrity, love) to religious values (e.g. a philosophy of life, a relationship to a loving God).

Focusing upon values as a counseling skill has two component parts:

1) AWARENESS. The first task of the counselor is to assist the client in clarifying the values he or she holds (and any conflicts therein). This may be done through *questions* (e.g. Why is this important to you?) or *reflective statements* (e.g. So the warmth you find with me is really important to you). The first step in focusing is awareness of what is.

2) SHARING. The second component of focusing upon values is the *mutual* sharing of values that the counselor and counselee each hold.

In focusing upon values there are two common areas of mistakes. The first involves *timing*. The impetus or movement for focusing upon values should come from the client. The second mistake involves *technique*. Focusing upon values is not judgmental or "preaching" in tone. The client is always finally responsible for his or her own

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values and the behaviors issuing from them. "I feel" is more appropriate verbal behavior than "you should." At times, the counselor may even wish to include his or her own value struggles if he or she feels this may be beneficial to the client and the relationship is appropriate to this. However, this should not degenerate into the client counseling the counselor.

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APPENDIX N

REALITY PRACTICE SESSIONS SUGGESTIONS: CONTROL GROUP

Purpose: The class will be divided into role-taking teams in order to give each student an opportunity for extensive practice in therapeutic relating. Teams should meet weekly for at least one hour. Sessions which are missed should be made up. These are laboratory sessions during which you should *experiment, try out principles* which we discuss in class and *help your fellow students* to grow in their ability to relate in an empathic fashion.

There is value in taking each of the three roles:

A. COUNSELEE--Try to "get inside the skin" and see the world through the eyes of the troubled teenager, alcoholic, etc. whose role you are taking. Use your imagination. Be the person. If you find it is difficult, practice by yourself, try reversing roles with another person or, when you read a novel, attempt to "feel with" one of the characters who is depicted vividly. Don't try to outsmart the counselor or compete with him unless this is true to your role.

B. COUNSELOR--Devote as many sessions as necessary to increasing your skill in reflecting in paraphrased form the "big feeling" which the counselee is expressing verbally or non-verbally. Try to sense his "internal frame of reference" as accurately as possible. Also be aware of *your own* and don't be afraid to mention it to the counselee. Experiment with various approaches to counseling, employing different sides of your personality, as you are more or less supportive. Don't concentrate on "solving" the counselee's problem. Focus on staying *with* the person in his inner world of feelings and attitudes!

C. OBSERVER-EVALUATOR--Effectiveness in this function can enhance the value of the reality practice sessions greatly. Your job is to be as aware as possible of what is going on in the counselee-counselor relationship. Be candid. Observe how the interaction *makes you feel*. Tell the counselee how convincingly he was *within* his role. (Perhaps he should discuss it with you in advance.) Tell the counselor how well he stayed *with* the counselee, as you perceived it. Indicate strong and weak points in the relationship. Raise questions. (During the time when a session or part of a session is being evaluated, the counselee and counselor should each tell *how he felt* during the interaction. Learning to feel our feelings is important in counseling.)

Method: There are several patterns for using the time of a session. The two most frequently found effective are: A. To have each person

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keep the same role for an entire session. B. To shift roles twice or three times during a given session. Experiment with both approaches to find out which one is more valuable for your team.

It is recommended that you *tape record* at least every other session. Arrangements can be made with the office for the use of a recorder. Hearing yourself in action can be very helpful.

You are required to keep a LOG or diary of these reality practice sessions in which you record: A. Dates, roles, etc. B. Insights and evaluative comments gained during or after the sessions. C. Concepts from your reading as they are relevant to what happens in the sessions. This log is in lieu of a term paper. Write in it after each session.

Counselee roles can be derived from many sources including:

Your own problems, class lectures, the problems of a friend, an actual counselee from your church, case material from class or your reading, fiction, newspaper accounts of disturbed persons, the Bible. The counselee may decide upon and get into his role before the session or the team may decide the roles together.

Counselee roles should be correlated, whenever possible, with class discussions. For example, when supportive counseling is under discussion, it would be helpful for the counselee to take a role of a person for whom supportive counseling would be appropriate. The same with short-term, problem-centered counseling.

Sample counselee roles:

You are a slightly active member of your church. You do not know the minister well. You have been having trouble with your boss and fellow workers for some time. Your wife has been putting pressure on you to consult with the minister about the situation. To satisfy your wife, and also because you are worried about your job, you make an appointment. You are knocking on the minister's study door.

You are a teenager who is having serious conflicts and a breakdown of communication with your parents. You feel both angry and guilty toward them. You know and trust the minister. Feeling very dissatisfied with your home situation, you stay after the youth meeting for a talk.

You have just retired after a long and successful career in business. Your job has been very important to your sense of worth. Now you feel depressed and without purpose. You have been "set in your ways" for many years.

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You are the spouse of an alcoholic who has come to try to get the minister to talk with your mate about your problem. You are confused, angry, hurt and haunted by a terrible sense of failure.

PAST EXPERIENCE HAS SHOWN THAT SERIOUS ROLE-TAKING CAN BE A VALUABLE LEARNING EXPERIENCE.

(Your Reality Practice Sessions Log is due one week before the last day of class in the semester.) (AM 240)

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